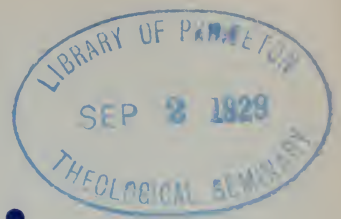




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The Outlook of Missions



VOLUME XXI

AUGUST, 1929

NUMBER 8

A Temple With a Modern Story Near Luki, Hunan, China

HE who would do effective missionary work in China must know first of all, the religious life of the people. He must understand the present religious situation, which is the result of thousands of years of popular belief and practice. It is for this reason that the picture of a new temple near Luki, in our Shenchow district, appears on the cover page of THE OUTLOOK OF MISSIONS. The missionary should acquire more than the language, difficult as it is. To enter into the very life of the nation and the experiences of the people it is important that he should appreciate the fact that the culture of China is very old. Comparative religion, it is said, helps us to guess, probably with some degree of accuracy, at the main features of the religion of the earliest Chinese. Worship has always been paid to ancestors, and to a great variety of spirits, among others those of mountains and rivers. The worship of the spirits of ancestors was particularly prominent. Among the awakening minds of the more thoughtful Chinese the dominant interest now is the welfare of the race.



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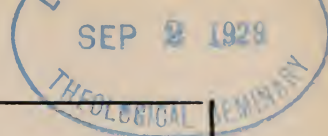
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The Quiet Hour

JULIA HALL BARTHOLOMEW

Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs,
and the earth shall cast out the dead. —Isaiah 26:19.

I am all weakness, but Thou art almighty,
and canst put forth Thy strength perfectly in
my weakness.

—E. B. PUSEY.

I, the peace that passeth knowledge, dwell amid
the daily strife;
I, the bread of heaven, am broken in the sacra-
ment of life.

—HENRY VAN DYKE.

To drink deeply of the cup of life, at what-
ever cost, appears to be the insatiable desire of
the most richly endowed men and women.

—HAMILTON W. MABIE.

A beautiful behavior . . . is a higher pleasure
than statues or pictures; it is the finest of the
fine arts.

—R. W. EMERSON.

We can get to know more of our Father's
will only by doing what we already know.

—J. R. MILLER.

"One little hour for weary toils and trials—
Eternal years for calm and peaceful rest;
One little hour for patient self-denials—
Eternal years for life where life is blest!"

There may well be five parts to our worship—
silence before God, adoration, thanksgiving, in-
tercessions for others, petitions for ourselves.

—FLOYD W. TOMKINS.

Spiritual achievement costs much, though
never as much as it is worth.

—EVELYN UNDERHILL.

"Bit by bit through the centuries the spirit of
Christ has been conquering the world in the
gradual refinement of conscience."

"For the sake of those I love and in obedi-
ence to the Master whom I serve, I must keep
sweet and be unfailing in kindness."

In Jesus Christ all life's great values find their
place and their fulfilment in a harmonious life.

—JAMES REID.

"Lord, loose my tongue in poesy,
For melodies I fain would echo come
From every hill and stream and tree;
But if in song-joy I grow deaf to Thee,
Lord, keep me dumb!"

Though in its beginning prayer is so simple
that the feeblest child can pray, yet it is also the
highest and holiest work to which man can rise.

—ANDREW MURRAY.

We have a power of God to change lives, so
soon as we really give Him right of way to
change ours.

—ARTHUR L. KINSOLVING.

Do not sit down before that mistaken mar-
riage, that uncongenial business, that physical
weakness, as though thy life must be a failure,
but take in large reinforcements of that divine
grace which is given to the weak and to those
who have no might.

—F. B. MEYER.

The little, darting, chirping things,
With downy wings and sweet,
I think they chatter oft to us
Who trudge with mortal feet,
And wonder why we seldom sing,
And still more seldom play—
The rhythms of eternity
Flow through them all the day.

—ANGELA MORGAN.

Natural talk, like ploughing, should turn up
a large surface of life, rather than dig mines
into geological strata.

—R. L. STEVENSON.

Lord, Thou knowest all our desire, and our
secret sighing is not hidden from Thee.

—ROWLAND WILLIAMS.

The Prayer

L ORD JESUS, work Thou in my life by Thy transforming grace, that what is merely negative
and ceremonial may become transformed into love and faith and hope, not only for myself but
for all others who are influenced by my life!—Amen.

The Outlook

VOLUME XXI
AUGUST, 1929
NUMBER 8

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

The International Missionary Council at Williamstown

REV. DAVID B. SCHNEDER, D.D.

GR^EAT days and important were those days from July 11th to 21st, spent at Williamstown, Mass., by the group of about fifty people that constitute the International Missionary Council. It was the first meeting of the Council after its enlarged meeting at Jerusalem in March of last year. The delegates, being appointees from the several National Christian Councils, represented twenty-one countries and were almost as widely representative as those at Jerusalem.

The place of meeting was ideal. Its chief attraction of course was that it is the birthplace of American foreign missions. A beautiful monument marks the spot where in 1806 five students of Williams College at a prayer meeting held by a haystack, resolved to inaugurate a movement to carry the Gospel to the heathen. But the quietness of the little New England town nestled among the wonderful Berkshire Hills, the surpassing beauty of the college campus, the appropriateness of the meeting places, and the delightful hospitality of the people, all contributed to making the meeting a memorable one. The meeting was presided over by Dr. John R. Mott. The devotional half hours every morning were held in the stately Williams College Chapel.

Ten strenuous but marvelous days were spent endeavoring to carry forward the work started at Jerusalem. At the beginning there was a ringing challenge from Dr. Mott. The great visions and

the high hopes of the Jerusalem meeting must be worked out into realization, or they will become a hollow mockery. Jerusalem cannot be repeated. If the opportunity created there to do a vast work for God is lost, it will be forever lost. Dr. Mott himself had just returned from a remarkable eight months' tour of the mission fields in Asia, and a great burden was upon his heart. The serious economic depression of vast populations, the handicap of the denominational divisions on the mission fields, the lack of leaders, and the rapid spread of anti-religious ideas, all depressed him greatly. But yet in it all he saw the tremendous challenge to the Christian forces of the world to new consecration and new effort. Another striking challenge came from Dr. J. H. Oldham, of London, through his paper on "The Message," in which he spoke of the tendency that is gaining ground in England and America and all lands to eliminate God from human life, and to live on the purely secular basis. The Christian forces of the world must meet this situation. The vast amount of present-day literature that is imbued with this tendency must be met by literature of a religiously constructive character.

Among the various topics of consideration and discussion were evangelism, the creation of a better literature for the Mission fields. The vast number of bookstores in Tokyo bursting with secularistic literature, and almost destitute of Christian literature, was cited by Dr. Mott as a striking example of the need

of religious education, the relation between the older and younger churches, religious freedom in the Near Eastern countries, and the home base. A happy experience of the meeting was the hearing of the report of the recent successful Havana Conference of Protestant Christian representatives from all Latin America. A new era in the evangelism of South and Central America seems to have dawned. Another matter of deep interest was the planning of two great evangelistic movements, both to start on the same day (January 1, 1930), namely the Kingdom Movement in Japan, to be led by Kagawa, and the Five Year Movement in China. Earnest prayer the world over for these two movements is expected. A remarkable feature of this meeting as well as of the Jerusalem meeting was the presence and influence of able and consecrated nationals of the mission fields—Mr. K. T. Paul, of India; Dr. C. Y. Cheng, of China; Mr. A. Ebisawa, of Japan; Professor Braga, of Brazil, and others. They were living voices both of the profound need and of the great promise each of his own country. Another beautiful feature was the deep spirit of fellowship that prevailed; a fellowship in which all differences of nation or race were absolutely forgotten, and all were united in common thought and prayer and hope for the world's salvation.

However, the great experience of the Williamstown meeting was the Spirit of God bringing the urge of the world situation to bear upon the hearts of those present there. It was felt that the world problem confronts every Christian today in a sense that was never true before. It has come to be a battle along the whole

front. *What any Christian anywhere today is and does affects the whole work of saving the world in some degree.* The task requires the united strength and the full strength of the whole great army of Christian brothers and sisters of every continent and race and clime. Never in all history has the challenge to heroism and sacrifice for Christ and a saved world been so clear and strong as now. The call is to do big things for God. It is a day of big things in the secular world. Never in history has there been such a succession of major events occurring almost every day.

Why not also great things in the spiritual world—in the field of evangelism and Christian education and the ministry of healing and relief on a large scale? Impossible? Samuel Mills, leader of the Williamstown band, said one hundred and twenty-three years ago, "We can if we will."

The early prayer meeting at the Haystack Monument on Sunday morning, the last day of the meeting, was led by Dr. Cheng. No one present there can ever forget the impressiveness with which that strong, humble man of God from far-off China, conducted the meeting. He spoke of the great privilege of meeting at that sacred spot. But the great question was whether we of today have that same fervent spirit that gave birth to American foreign missions at that spot long ago. We may be conscientious and faithful, but if we lack that spirit we are weak. And he voiced Elisha's prayer to Elijah for "a double portion" of the spirit of the haystack prayer meeting, in order that we may indeed meet the world challenge of Christ today.

Protestant America Expends Thirty-five Millions Annually in Foreign Missionary Work

In a table recently prepared in the offices of the International Missionary Council, the aggregate annual income of Foreign Missionary Societies in different countries reveals a total of sixty millions of dollars spent annually on foreign missions around the world. The churches of the United States and Canada lead with an annual expenditure of thirty-five

millions. Great Britain spends eleven millions each year while the Protestant churches of Germany, Norway and Sweden each average slightly over a million. The Protestant churches of South Africa are giving on an average of half a million annually to the extension of the Christian faith in the hinterlands of that great continent.

Missions in New Turkey

TURKEY is rapidly becoming again the leading nation of the Near East and the center of ideas for the whole Moslem world. In an article written by Dr. Lee Vrooman on "The Place of Missions in the New Turkey," now appearing in the July issue of *The International Review of Missions*, Turkey's leadership in the Near East is imposingly summarized in the following list of outstanding accomplishments during the past seven years:

The abolition of the sultanate and the declaration of a republic.

The abolition of the caliphate and disestablishment of the Moslem church.

The abolition of mosque religious schools and a great increase of secular schools.

The dissolution of dervish orders and seizure of their property.

The nationalization of religious endowments.

The abolition of the fez and adoption of hats.

The dropping of the Hegira calendar and institution of the Gregorian calendar.

The replacing of the old Arabic numerals by European numerals.

The drawing up of three codes in place of Moslem Sheriat law, based respectively on the Swiss civil code, the German commercial code and the Italian penal code.

The abolition by law of polygamy.

The entire reconstruction of the school system, co-education being introduced.

The promotion of sports, such as football.

The teaching of Western music in place of the old Eastern music.

The fostering of agriculture; the undertaking by the State of a great program of railway building; the creation of a State-subsidized merchant marine; the building of new factories with government aid.

The dropping from the constitution of the statement that Islam is the religion of Turkey.

The substitution of Latin letters for the old Arabic alphabet.

The introduction of compulsory adult education to abolish illiteracy.

The present opposition to religious teaching in Mission institutions arises, according to Dr. Vrooman's article, out of a number of causes, chief of which is the feeling that a new religion would denationalize the masses. It is only yesterday that to become a Moslem in Anatolia was to become a Turk. In Protestant Christianity the Turks see Anglo-Saxon culture, and if their children adopt it they fear their becoming little Anglo-Saxons. This fear of denationalizing is bound to pass because it is not founded on fact. Protestant Christianity with its ideas of democratic decentralization does not tie anyone up with any foreign culture in a way that harms the local culture, and the Turks are learning that by observation. The part that Christian leaders are playing in national movements in India and China, too, is bound to have its weight. Furthermore, the leaders in Angora are doing all they can to separate the ideas of nationality and religion. It is only during this past year that the statement that Islam was the national religion was struck from the constitution. Any Turk eighteen or more years of age is legally quite free to change his religion. The old feeling that a Turk lost his racial connections if he was aided by the ideals of Jesus is losing ground. On the contrary, the idea is gaining ground among some thoughtful people that Europe and America have had a great gift in the life of Christ, and that Turkey has been the loser because historical accidents have barred His influence from Turkish culture. Some day the Turk will say to his people: "As Tolstoy, impelled by the love of Christ, did great service to Russia, though excommunicated by the Orthodox Church, so I, impelled by the love of Christ, will do much for my mother land, even though the Islamic church will have none of me." Then the idea of the indivisibility of nationality and religion will be ended.

Another Prize Essay on Stewardship

THEME: If the Money Placed in the Benevolence Pocket of the Duplex Envelope Could Write a Letter to Its Friends Back Home, Telling of Its Travels, What Would It Say?

Second Prize Winning Essay in Group B (12-14 years) in the 1929 Stewardship Essay and Poster Contest.

By ANNA MARY EYLER, Bedford, Pa.

To the Members of St. Paul's Reformed Church,
Anywhere, Pennsylvania.

Dear Friends:

Less than a year ago I was with you; in fact, one of you thought you owned me. On a Sunday morning I was dropped into the Benevolent side of a "Duplex" envelope. I was happy because I knew I was going to Church. I had never been there before. Being happy, I wondered why I heard such a deep sigh as the envelope was sealed. I think now that perhaps it was because you thought I was going on a very long journey, and that you would never see me again.

Since leaving you I have had such wonderful experiences and have made so many people happy that I just could not help writing back to tell you about it, believing that if you could know what I know, you would take more money to Church and send it out as you sent me.

First, let me say that I have traveled as one of a company. On the Sunday that I went to St. Paul's Church many people put money into the Benevolent side of their envelopes and took them to Church. After service we were all poured out together in one pile on a table, and then we heard the financial secretary say: "Now, all of this goes together, it is for our Benevolent work." So, ever since, I have been traveling about with those other nickels and dimes and dollars, and when I write of what I have done you will understand that I mean what *we* have done for it has been made possible because there were many of us, each helping the other to do big things.

First we went to a city and found a number of poor Hungarian people who could not understand the language used in the Churches, but they wanted to worship God. So we helped them to build a

neat little Church and now they have helped several Hungarian men to give up bad habits and to have happy homes.

In a corner of the city in a very humble little home we found an aged man and his wife. He was once a pastor of a church, but now he was too old, his wife was blind, and because their salary had been so small they were able to save nothing at all. They were hungry and cold. We got them good food, some warm clothing and helped them to pay their rent. We heard them say, "God bless all the good people who sent you to us in this, our time of need."

Next we went to the home of a poor girl who was blind. She wanted to be a Christian and worship Jesus, but it was very hard for her, for she could not read about any of the great teachings of Jesus. Of course, there were many, many Bibles to buy, for very little money, but not the kind this girl could read. The only ones she could read were those with raised type, made specially for the blind, and they were very expensive. One of these we bought for her and now she can read and thus learn more of Jesus and worship and love Him more.

Then we came to another home where a young man lived who had been a brilliant student in high school and who wished to go to college to be educated as a minister. But alas, this ambitious youth was very poor and instead of going to college, seemed destined to stay at home and work to earn a living for his mother and himself. We made it possible for the boy to go to college and by this act, we not only made the young man and his mother happy, but hundreds of others, for after getting his education he went first to a small town and later a large city as the minister of many, many people.

(Continued on Page 368)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Annual Meeting of the Board of Home Missions

THE Board of Home Missions held its annual meeting at Headquarters on July 10th and 11th. All the members were present except Dr. F. C. Seitz, who was unavoidably detained. Besides the members of the staff there were also present Mrs. E. W. Lentz and Mrs. J. M. Mengel as representatives of the Woman's Missionary Society. This being the first meeting of the Board following the meeting of the General Synod, a re-organization for the Triennium was effected. The following officers were elected: President, Dr. Charles E. Miller; Vice-President, Dr. Charles B. Schneder; Recording Secretary, Dr. Frederick C. Seitz; Treasurer, Mr. Joseph S. Wise; Attorney, Mr. F. C. Brunhouse. Members of the Executive Committee, Drs. C. E. Miller; C. B. Schneder, F. C. Seitz and Elders F. C. Brunhouse and R. S. Meck. Dr. E. L. Coblentz was appointed the representative on the Executive Committee of the General Synod. The Finance Committee consists of Dr. W. F.

DeLong and Elders, F. C. Brunhouse, E. L. Coblentz, R. S. Meck and W. A. Ashbaugh; the Advisory Committee on Catawba College, Drs. J. C. Leonard, C. E. Schaeffer and E. L. Coblentz; the Commission on Rural Work, Drs. H. N. Kerst, C. B. Alspach and C. B. Schneder. The Commission on Social Service, Rev. James M. Mullan, D.D., Secretary; Dr. E. E. Kresge, Rev. David Dunn, Miss Ruth Gillan, Rev. John Sommerlatte and Rev. C. J. Snyder. Dr. C. E. Schaeffer was re-elected as General Secretary and Dr. W. F. DeLong as Field Secretary for three years. A thorough-going change in the Departments of the Board was discussed at great length and in order to make such change possible in due time, the Superintendents were elected only for one year. The Special Committee on Re-organization consisting of Drs. E. L. Coblentz, C. B. Schneder and H. N. Kerst was continued with a view of suggesting definite recommendations at the meeting next January.



THREE MINISTERS FROM GERMANY WHO HAVE SERVED MISSION CONGREGATIONS
Left to Right: Revs. D. Buelter, Wm. Schmidt and G. H. E. Kaempchen
They are Mission House graduates and now members of Eureka Classis,
serving in North and South Dakota.

Much routine business came before the Board. Most of the applications for aid in building projects had to be denied owing to the lack of funds. The Roll of Missions was carefully considered and the appropriations to the Missionaries fixed for the current year.

A number of Missions went to self-support. The following is the list: Salisbury, N. C.; Bethel, Baltimore, Md.; Grace, Detroit, Mich.; and Larimer, Pa.

The following new Missions were enrolled: Hungarian, Trenton, N. J.; Hungarian, Perth Amboy, N. J., and Japanese, Santa Rosa, California.

The following were ordered to be commissioned: Revs. A. A. Depping for Ledyard, Iowa; H. N. Spink, Plymouth, Pa.; Hoy L. Fesperman, Lincolnton, N. C.; Charles Gulyas, Mt. Carmel, Pa.; Arpad Bernath, Tonawanda, N. Y.; F. J. Schmuck, Trinity, Los Angeles, Cal.; Victor Racz, Trenton, N. J.; George Tukacs, Perth Amboy, N. J.; E. G. Homrighausen, Carrollton Avenue, Indianapolis, Ind., and Paul C. Scheirer, Belle-rose, L. I., N. Y.

Definite plans were inaugurated for the speedy reduction of the debt of the Board. Ways and means were discussed whereby the 10 year policy of the Board might be carried into effect. This policy involves the bringing of every mission on the roll for 15 years or more to speedy self-support and to liquidate the indebtedness of the Board both in its General and its Church Building Departments.

A Special Committee of which Dr. J. C. Leonard was Chairman, outlined a program for the awakening of the spiritual life of the Church with special reference

to the proper observance of the 1900th anniversary of the founding of the Christian Church. This program follows in general that of the Commission on Evangelism and Life Service of the Federal Council adopted at Northfield a few weeks ago.

Owing to the change in the fiscal year from June 30th to December 31st, the report of the Treasurer covered only the period from January 1st to June 30th. It showed net receipts in the General Fund of \$233,522.00 and in the Church Building Fund of \$22,968.00. In addition \$62,903.00 was repaid by the Missions to the Board.

There have been \$325,000.00 worth of Serial Coupon Bonds sold during the past triennium which has enabled the Board to carry forward its large building program. However, very few building projects are listed for the immediate future, as the Board must recoup its resources before launching forth on new enterprises. The newly created Department of Church Finance is functioning in aiding the Missions to reduce their indebtedness to the Board and thus release monies to be applied elsewhere in the work of the Board.

For two full days with the thermometer at 90 degrees and above, the Board wrestled with its many-sided problems and though it found itself unable to grant every request that came before it, it sought to take care of the most urgent and most promising matters that were laid upon its conscience. The full Board will meet again in January while the Executive Committee will meet on October 10th in Pittsburgh, Pa.

A Long Call

It's a long call from Murderer's Row to a Church, but that is what has actually taken place. In a court known as Murderer's Row our Social Adventure Committee began work three years ago. The court was hourly patrolled by two policemen. It was inhabited by vicious criminals. Within three weeks after the Federation began work there a murder was committed. Since that time there have been four actual killings by the people of

the court or by those intimately associated with them. Recently conditions have vastly improved and now a little church is holding weekly services in one of the houses of the court. Three children have been rescued from the evil influences and surroundings of the court as it was, and are now enjoying the privileges and protection of decent sections of society.

This work has been a concrete demonstration of Christian neighborliness. It is

hoped that groups in churches may see the value of this work and attempt to do something of the same kind.

In addition to cleaning up and rehabilitating of the court, a three-story tenement has been attacked by these good

workers and already a change for the better is evident there. Jesus went about doing good. Let His Church increasingly major in a "doing good program" and His Church will increasingly be His.—*Bulletin of the Philadelphia Federation of Churches.*

The Third Annual Hungarian C. E. Conference

Toledo, Ohio, June 26, 27, 28.

IN modern times there is much talk about Young People. There are those who sigh and ask "Where are the good old times?" "Where are the old-time faith and race loving young people?" Those who think thus are very wrong. Our third annual Christian Endeavor Conference proved that the modern Reformed Young People have more personal faith, more interest in their soul's salvation than has been shown in the 40 years' history of the Magyars in America.

It was a pleasure to see that the young people, regardless of the time, money and effort involved, traveled, some of them, over 300 miles, to take part in this conference. Three countries sent their dele-

gates: Hungary, United States, and Canada. There were six states represented: *Ohio* — Ashtabula, Canton, Conneaut, Lorain, Cleveland, Dayton, Elyria and Youngstown; *New York*—Buffalo and Lackawanna; *Indiana* — South Bend, Gary, Indiana Harbor, and East Chicago; *Pennsylvania* — Homestead, Leechburg, Ligonier, Daisytown and Pittsburgh; *Michigan*—Detroit, also Welland, Ontario, Canada; Satoraljauhelyi, Hungary. There were 158 registrations.

The aim of the conference was to acquaint the young people with the aim and methods of Christian Endeavor and furthermore to awaken in them a desire to surrender themselves to Christ, and to deepen their own personal faith so that



YOUNG PEOPLE'S SOCIETY APPEARING IN PLAY DURING THE DEDICATION OF THE HUNGARIAN REFORMED CHURCH, UNIONTOWN, PA.

they can live up to their Christian Endeavor Motto—To Live and Work for Christ and for His Church.

The following speakers took part: Mrs. Catherine Miller Balm—"Who We Are and What We Want." Rev. Gabriel Dokus, Canton, Ohio—"Prayer." Rev. Michael Toth, Detroit, Mich.—"Bible Reading." Rev. Daniel Bodor, South Bend, Ind.—"Christian Living." Rev. Erno Kiss, Hungary—"What the Reformed Young People can do for their faith and race."

On Thursday the conference was divided into two sessions of three groups each, for the purpose of studying different phases of the Christian Endeavor Work. These groups were led by Rev. Joseph H. Stein, Rev. Mr. Rynder, Mrs. Catherine Balm, Miss Grace Reder, and Rev. Erno Kiss. The memorial service held on Thursday afternoon was very impressive. The church was draped in black in memory of two great Magyar Christian Endeavor leaders—Rev. Louis Bogar and Rev. Samuel Horvath. The Rev. Louis Nanassy gave the memorial address about Rev. Mr. Bogar, and the Rev. Louis Varga spoke about Rev. Mr. Horvath. Between the two addresses a beautiful solo was sung by Mrs. Ujlaky, accompanied by Sarah Kalassay on the organ and John Molnar on the violin.

The Conference reached its climax during the Friday afternoon meeting, when Elizabeth Komaromy gave an inspiring address on the beauty and happiness of a true Christian life. When she finished she asked all those who wished to reconsecrate themselves to the Christian Endeavor Pledge, to step forward during the singing of "Just As I Am." With a very few exceptions everyone came forward. After saying the Christian Endeavor pledge the Rev. Gabriel Dokus led in prayer. The memory of this hour will linger long in all hearts!

After this wonderful hour personal testimonies were given by different persons as to what they gained by attending this conference. The closing address was given by Rev. Francis Ujlaky, of Toledo.

The meetings were all begun with devotionals led by the delegates from



THESE LADIES PREPARED THE DINNER FOR THE DEDICATION OF THE HUNGARIAN REFORMED CHURCH, UNIONTOWN, PA.

Toledo, East Chicago, Gary, West Cleveland and Ligonier. Musical numbers were furnished by Mrs. Francis Ujlaky, the Toledo Choir, and a quartet from the local Christian Endeavor.

The business meeting of the Hungarian Christian Endeavor Union of America was held on Friday morning. The meeting was opened by the president, Paul Molnar, who gave a talk on the past and future of Hungarian Christian Endeavor Work. The new officers elected were: *President*, Rev. Gabriel Dokus, Canton, Ohio; *Vice-President*, Miss Sarah Kalassay, Ligonier, Pa.; *Corresponding Secretary*, Miss Elizabeth Komaromy, Toledo, Ohio; *Recording Secretary*, Miss Irene Tarczaly, Toledo, Ohio; *Treasurer*, Sigmond Palagyi, Elyria, Ohio.

The different committee Chairmen were—The Rev. Francis Ujlaky, Toledo; Daniel Bodor, South Bend, Charles Krivulka, Ashtabula; Alex. Dokus, Conneaut; Steven Szabo, Daisytown.

In spite of all that was accomplished during the conference, there was time for entertainment and recreation. The first afternoon the delegates went either sight-seeing, or bathing in Lake Erie. Thursday evening a banquet was held followed by a moonlight boat ride on Lake Erie.

We must congratulate the local Christian Endeavor members for their skilful management and preparation. In her opening address Elizabeth Komaromy, President of the local Christian Endeavor, said that she hoped that at the end of the conference everyone would say, "It was good for us to have been here," and thank God, everyone felt this way; every one said "It

was good for us to have been in Toledo, to see visions! to dream dreams, and it was good to sit at the feet of Jesus!" The Hungarian Reformed Young People proved that we can trust in them to carry on the banner for Christ and for His Church!

IRENE TARZCALY.

Toledo, Ohio.

The Challenge of the West

By THE RT. REV. MEDDLETON S. BARNWELL, D.D., Boise, Idaho
Bishop of the Protestant Episcopal Church, District of Idaho

"I'M GOING West this summer," remarks the traveler as he packs his bag and boards the Overland Limited for San Francisco. The Coast is his objective. He passes through Omaha and lapses into a state of coma as one by one the little towns of Nebraska fly by. They grow smaller and smaller as he travels westward. There is a break in the journey at the thriving little city of Cheyenne. The traveler dozes again until he makes Ogden. He looks with curious interest out of the window as the great train crosses the Lucin cut-off, at times almost out of sight of land with the salt sea stretching away on either side. Then there comes a dreary stretch with desert and sage-brush alternating, with here and there a straggling little town. Next comes Reno and the high Sierras, and then a dizzy drop down into an earthly paradise!

It may be a summer trip or it may be a winter one, but in any case the climate becomes mild, the tang of salt air strikes one in the face, flowers of a thousand varieties are breaking forth in beauty. Palaces glisten in the sunlight. Great flashing cars roll by. Great ocean steamships come and go with their happy, prosperous thousands.

"So this is the West," exclaims the traveler. He passes up and down the coast; visits Seattle and Portland. Goes down to Monterey and the Seventeen Mile Drive. Sees Pebble Beach. Drops down to Santa Barbara and marvels at the wealth and the wonders of Montecito. On down to Los Angeles with its far-flung horizons of splendor; San Diego, Coronado, Pasadena, and a hundred more.

"So this is the West," he exclaims, "the West to which my missionary gifts have gone. This is the West of which we have heard so long and so pitifully. Where is the frontier? Where are the hardships? Where is the need for the church which these people of their wealth cannot supply?"

So he boards the "Sunset Limited" and journeys back home, surrounded, even through the deserts, with barbers and valets, a disillusioned Christian! Perhaps there is yet a need for missions in China, he thinks, but he is through with helping to support the western mission work. Those people out there have more money than he. Let them finance their own work! Those of us who are working in the West hear a lot of this, and we grow somewhat impatient.

For the simple truth is that this traveler has not seen the West at all. Perhaps he has passed through the worst of it at night. Perhaps he has gazed languidly out of the window at some little place, desperately hot in the summer sun or desperately cold in the grasp of a winter blizzard and has murmured devoutly, "Thank God I don't have to live there!" Perhaps he has seen a little home established in the midst of the sagebrush desert, with some precious little well of water, which is here today, but which may be dried up tomorrow, where a man and a woman and a few little children are all working hard to hold back the sand and the sagebrush and the desolation; perhaps he has thought vaguely of the hardships of such pioneer life, but that is all. He goes back home, remembering only the few prosperous little cities through which he

passed. He remembers the wealth and the beauty of the Pacific Coast. He takes back the memories of soft music and luxurious hotels and scenery of staggering beauty. He thinks that he knows the West. But does he?

On that very journey, for a thousand miles, he has passed within a few miles of conditions as hard as any pioneer ever knew. Back from the railroad, across fifty or a hundred or two hundred miles of desert trail are ranches and mining camps where men and women live and work. Off in the hills are the sheep herders wandering for months, cut off from all of their kind. What has this traveler seen of lumber camps, of pack trains, of little villages deep in the mountain gorges, threatened in the summer with flood and in the winter with snow-slides? The West of missionary parlance is not the Coast at all. It is that vast inland empire which stretches from the Rockies to the Sierras, from Mexico to Canada, a section comprising nearly one-third of the United States in area, almost a million square miles, and with a population about equal to that of the state of Arkansas! In this vast western land the people for the most part are poor and scattered. It is due to this condition that for many years to come religious work must be supported by the churches of more prosperous sections through their Mission Boards.

Consider a few things taken from my own experience. Idaho is a state with eighty-four thousand square miles and a population about equal to that of the city of Cincinnati. Last winter I traveled thirteen hundred miles to confirm one young woman. I am leaving tomorrow for a little trip of four hundred miles to confirm one deaf and dumb child. Next week I leave for a week's trip into the mountains to visit a chain of missions which are almost inaccessible in the winter months. The first day I drive across two hundred miles of desert to the little mining town of Hailey, where in the evening I shall confirm a class of perhaps fifteen. The next day I drive across one hundred and fifty miles of desert and lava beds to the little mining town of Mackay with service again at night. The next day up

along the Continental Divide, and down through a long and winding canyon, perhaps another hundred and fifty miles will bring me to Salmon City. This last place is very difficult of access. It can be reached with difficulty by rail, but from Boise, where I live, to Salmon and return by rail would take me about as long as the trip from Boise to New York and back. These conditions are not exceptional. They are similar to those that every missionary faces who strives to carry the Gospel to people in these far-flung reaches of desert and mountain.

I wish that I could picture the Bruneau valley. It is a little farming settlement about forty miles south of the Union Pacific Railroad where it passes through the deserts of southern Idaho. The little white church backs up against a group of trees which have been planted for a wind-break and shelter. In the summer the dust-storms sweep, and in the winter the blizzards. We have had to cross-brace the church building recently to keep it from blowing down. The missionary in charge of Bruneau lives a hundred miles away. He is an elderly man—perhaps sixty-three or four—and works up and down a parish two hundred miles long, by railroad and Ford. He drives into Bruneau, reaching there during the afternoon and, after visiting in the town and starting a fire in the church stove, starts out into the sagebrush with a Ford touring car to bring in his congregation. I have known him to bring as many as ten persons into town on one trip, having picked them up along the scattered ranches which stretch out into the sagebrush. Having gathered his outlying members he rings his church bell for the local people. He plays the organ and leads in the singing. After the church service he takes his ranchers back into the desert through the starlight, or the snow, and stays over night with the last one delivered.

Last spring I went down there to hold a confirmation class that consisted of an old man and his wife, they being past seventy, their granddaughter, and a young man who has been dying for two years with tuberculosis. This young man was so weak he could not stand nor kneel. The

missionary had gone into the country after him, bathed him, shaved him and dressed him and brought him in.

I wish you could go with me into the Boise Basin country. This is a valley of abandoned gold mines, peopled largely by old timers, left there as a sort of deposit by the tides of frenzied gold-seekers who came and went forty years ago. It lies in the mountains fifty miles back of Boise. We have a young, unmarried clergyman who is the only minister of the Gospel in that country. The Catholic priest goes in occasionally for Mass. This is one of the districts allocated to the Episcopal Church by the Idaho Home Missions Council. It will never be self-supporting unless there is another great gold strike, and the possibility of that becomes increasingly remote. There are a few little mining camps where men are at work, and a few scattered children. In a country, the size of the state of Rhode Island, there are perhaps five hundred people; a handful here, and another handful across fifteen miles of mountain. There are trails which for the most part a car can navigate if the driver does not mind a one-way road with a thousand feet above him and three thousand feet below. When the trails are ended or blocked with snow it is always possible to travel by pack horse or dog team. This sort of work is expensive from the point of view of the Mission Board, but there are five hundred souls there, and what are they worth to God?

And so it goes. I could describe much of the mission work of Idaho very much as I have described the places mentioned. And what is true of Idaho is likewise true of Wyoming, Utah, Nevada, Arizona, New Mexico, Eastern Oregon and Eastern Washington, Montana, Western Colorado, parts of Kansas, Nebraska, and the Dakotas. This is the sort of territory and this the sort of work which constitute *the challenge of the West*. Here and there is a prosperous little city. But for the most part these are self-supporting points. The little cities have their Chambers of Commerce and you read of the prosperity of towns like Twin Falls, and Idaho Falls, Reno, Phoenix, Prescott, and many others, and are apt to think they

constitute the mission field of the West. Nothing could be further from the truth. These little towns, which in many cases are prosperous, are oases in the desert. They may be one hundred, or five hundred, or a thousand miles apart. But there are men and women and children living in all the country that lies between. They are lonely and scattered, and often desperately poor, but they are God's children, and for them the Church has a message so long as she is true to her Master.

Sometimes we are asked, "Why spend the Church's money and men on these scattered folk, when there is so much to be done where people may be more easily reached—and in greater numbers?" So speaks the practical business man from the pew, or in the councils of the Church.

The first thing I wish to say is that there is a new West coming into existence. In the old days the West was a land of roving herds, roving prospectors, roving lumbermen; no community and no Church could be built on such a migratory population. To a large extent the migratory character of the people still persists, for there are years when the snow is light, and the reservoirs stand empty, and crops fail and farms are lost and the bankrupt farmer moves on. But on the whole the farmer is a stable factor in the life of a country, and in the West is becoming more so as irrigation projects are developed, reservoirs enlarged, and new sources of water tapped.

This is a process which has been going on for one generation only. In two or three more generations, we will have in the West stable communities which in size and number will compare with older farming towns farther east. What of the Kingdom of God when that day comes? Will these cities of the future be built with God having been left out? That is the question we are answering today. Since the West was first opened up missionary work has been done there, but then it was largely a question of preaching the Gospel to those who passed through on their way to a quick and easy fortune. Today we are laying foundations of a more permanent character for the life of tomorrow. With proper methods of timber conservation and the

mining of low-grade ores, lumbering and mining tend to become permanent industries rather than the easy road to wealth for a "fly-by-night" population. Agriculture is today the largest money producer in a vast territory which formerly raised almost nothing. There is going to be an empire here in another generation or two, and it will be God's empire if we are faithful now in the day of new beginnings.

So I believe that the maintenance of the Church in these weak places is sound strategy. But it is more than that. It is good religion. If the practical business man still doubts the strategy of the situation, I would remind him of a little story I once read about a lost sheep. There was a Shepherd who did not stay in the sheepfold with the ninety and nine, but who went into the wilderness after that which was lost—and alone. Maybe that seemed a foolish thing to do, and yet the strategy was sound—for today that Shepherd is the King of Life.

A Program of Work of a Mission

In answer to Question 25 of the Annual Report required by the Board of Home Missions from each of its Missionaries—"Do you have a definite program of work? If so, what?"—one of these Missionaries, on the basis of a careful survey, has submitted the following:

WHAT EACH PERSON IN THE CHURCH FAMILY HAS A RIGHT TO EXPECT OF MISSION *General*

A Church—(a) operating for the Glory of God and the highest good of His children, (b) in which everyone has a share, and (c) in which attention is given to the growth of each one in the Christian Graces, (d) which is such a vital force in the larger life of the community as to justify its existence there, (e) which is big enough for God, and (f) which is interested in and shares in the work of the Kingdom of God, through the denominational agency and otherwise, throughout the world.

I.

Shepherding of Souls . . .

(a) Pastoral Oversight vigilantly pursued which overlooks none, especially the sick, aged, sorrowing, sinful, bewildered, needy, young . . .

The difficulty with most of our "practical business men" is that they are thinking and talking in terms of Church Extension, when as a matter of fact we ought to be thinking in terms of human need and unsaved souls. We are not out in the West chiefly for the purpose of building up self-supporting churches with the resources of our scattered people, but to build up the Kingdom of God among the scattered people with the resources of our great national churches. Until we get this point of view, we are mistaking the means for the end.

In the long run, this ideal of unselfish service is the surest way to self-support, for when the West comes into its own it will give its loyalty and its love to those Churches who in the name of Christ ministered to it in its weakness. It is a new interpretation of the old message—"if you would save your life you must lose it." Or of this—"seek ye first the Kingdom of God . . . and all these things shall be added unto you."—*Missionary Review of the World*.

(b) Observers, co-operating with the pastor, operating out over the field, keeping vigilant check with him on those leaving and entering the territory, particularly in areas where each resides, and giving him any further helpful information in the interests of the cause that they may be able to gather.

II.

Worship

Ministrations in Worship, congregational, church school, age-group, family, personal . . . Prayer, Preaching, Praise.

III.

Christian Education

The Teaching Function of the work, ministering suitably to all ages, operating in and through the entire system, particularly emphasized in the Church School.

IV.

Christian Literature

(a) The Holy Bible in every home.
(b) Scripture Pamphlets which vitalize the reading of the Bible.
(c) The Reformed Church Messenger regularly received in over 50 homes each week, and in the remaining homes ministered to every 12 to 16 weeks.

(d) The Reformed Church Almanac in every home.

(e) Church School literature.

v.

Social and Recreational

Ministration in part to the Social and Recreational Life of its people and that of the community it serves.

vi.

Publicity

(a) Adequate Publicity, that each may be kept in touch with the operation of the work, and also that the interest of the public and the Church at large may be maintained, through the Messenger, Globe-Times, Street Bulletin Board.

(b) A member of the Consistory whose special task is to make, in co-operation with the pastor, a thorough study of the matter of Effective Publicity.

vii.

Personnel

Prayerful concern should be given to Official Personnel, for it has been observed that, whether in the operation of a business or an army, success or failure has appeared to depend at least in great measure upon this factor.

viii.

Denomination

A Church which co-operates in the program of the Denomination, and whose

official personnel has the ability and opportunity to share in the larger work of the Denomination.

ix.

Promotion and Development

(a) Promotion based on careful study of needs to be met from time to time, having sufficient and able organization for the task, administering its affairs, financial and otherwise, in all departments of the work with good business sense, looking to the highest good of all, and which has the confidence of all, the congregation, the Board of Home Missions, East Pennsylvania Classis, the Church at large, and the public.

(b) A member of the Consistory whose special task is, along with the pastor, to visualize the future development of the work and to make sure that the development is reasonable and substantial and in the right direction.

(c) Vision of a work whose ministrations reach out to folks of one thousand homes.

(d) Adequate accommodations provided to house the work in keeping with the territory served, and the appearance of the Church Property to reflect well on its constituency.

(e) Goal of one new member per week on the average.

(f) Following a pastoral work plan.

x.

Goodwill



CHURCH AND PARSONAGE AT RICE LAKE, WISCONSIN,
REV. C. F. WICHSER, PASTOR

Minnesota Classis held its recent meeting here. The church building has been raised three feet and a fine basement room put in. Improvements have also been made to the parsonage. Good work is being done by this small Mission.

Observations of the Treasurer

J. S. WISE

HOW quickly time flies. It was but yesterday when overcoats and furs were in vogue. A brief season of gardening to put one in trim for the "good old summer time," and, behold, the summer time is here! How short the months are when one is kept busy! No one realizes this more than the Treasurer of the Board of Home Missions. In spite of the mandates of General Synod insisting on its Boards making their fiscal years synonymous with the calendar year, the fact remains that the Treasurers, depending on the apportionments for their incomes, must necessarily face a new beginning on or about the middle of June in every year. Of course, statistical reports can be made at any time and for the sake of uniformity, the calendar year is perhaps the best for that purpose; but no Treasurer can make a satisfactory start on a new year's program until the old one is out of the way. Resolutions do not solve problems. No Board knows, accurately, what its annual income will be until after the Classes have met and the last cent of the apportionment money has been paid into its treasury. This never happens until the middle of June. Because of this, the writer cannot avoid making his new start, each year, on July the first.

During April, May, and June about two-thirds of the whole year's income finds its way into our treasury. Our debts are then reduced to the minimum. A new program must be faced. Shall it be enlarged or curtailed? Has the deficit been increased or decreased? If it has been increased then an enlarged program is next to an impossibility and the Board finds its task made more difficult, because of its reluctance to take a backward step, or simply to mark time.

Well, the "good old summer time" is here. Everybody welcomes it as the great season of recreation and relaxation. Everybody wants a vacation and everybody ought to have one. A new season of activity is to be faced at the end of it. New energy needs to be stored up to meet the coming season's demands. Hence, the vacation has become a real necessity to

those upon whose shoulders grave responsibilities have been placed. Whether the responsibilities that the Treasurer of the Board of Home Missions must shoulder are heavy enough to require an extended vacation I am not ready to say, but I often feel the need of it.

As mentioned above, in spite of resolutions to make the calendar and fiscal year identical, I always find July and August, the vacation months, the most trying season of the whole year. To me it is the beginning of a new year. The gratifying receipts of May are all spent in paying off old debts and the prospect of an adequate income for the next six months is rather dark, gloomy and uncertain. In fact, I *know with absolute certainty* that the income for the balance of the calendar year will fall far below that which will be required to keep the work going. Under such conditions a *real* vacation, when one can *forget* the regular grind and routine of the rest of the year, is an utter impossibility.

However, it is a glorious thing to have faith. In all the years of my official connection with the Board of Home Missions I have always had unbounded faith in the Church's ability to meet the Board's needs. Were it not for that, much of the great joy I have experienced in serving the Church could not have been mine. I have had much of it and I am looking for more! I expect to find it in my activities for the Church. And so, even though I cannot take an extended vacation, I shall take advantage of the opportunities of each day for my recreation, relaxation and edification. I shall combine business with pleasure and in that way I hope to store up sufficient energy to "keep fit" throughout the strenuous months that are ahead.

I hope that every one of you, who may read this article, will have a very happy, satisfying and health-producing vacation. When it is over, may you all become so busy in your respective occupations that you, too, may fully realize that time flies quickly. Truly it will not be long before we shall all be looking for our overcoats and furs again.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The Religion of Prosperity—Its Challenge to the Ministry

OFFICIALLY the United States has one religion—Christianity. Actually it has at least three—the religion of the churches and synagogues, the religion of prosperity, and the religion of nationalism. These three are all tied together at certain points. The people of the churches often regard worldly prosperity as the sign of God's favor. Many a citizen gets a thrill from thinking that he belongs to the most prosperous nation on God's earth. Do we not desire to extend our kind of prosperity to all other nations even though it keeps many of their people poor to pay the interest on our loan? And is that not evidence of how we love both God and our fellow human beings?

In this trinity of religions that of prosperity has in recent years been taking the dominant place. In all our communities its ritual is practised and its incantations repeated in numerous clubs and associations with more zest than is manifested in the services of most churches. Its mandates are obeyed in our legislative halls much quicker than the two great commandments which sum up the best there is in both Judaism and Christianity. How many business men whose names are on church rolls are as much interested in the Bible as they are in the stock ticker? The churches do not persecute any more but those who question the religion of prosperity are blacklisted, and those who interfere with it are put in jail. Our official religion requires that human beings should have compassion for each other and should establish justice in all their ways. Yet, when it is sufficiently proclaimed that justice and compassion would interfere with prosperity both are given up. In that case we can neither pass a child labor bill nor adequately tax for the public welfare the fortunes of the multi-millionaires that prosperity is making at a rate unprecedented.

The first article in the creed of the religion of prosperity expresses the belief

that through success in the making and selling of things for money all else desirable for man can be secured. So tenaciously is this belief held that evidence to the contrary is generally ignored or distorted. Through this belief we manage by continuous propaganda to create and maintain the illusion that this kind of prosperity exists everywhere, even when the reports of business organizations show that it does not. We have thus given a new meaning to the old remark "If God did not exist it would be necessary to invent Him."

The first commandment of the religion of prosperity is: Thou shalt pursue the making of money with all the powers of thy being. And the second, which is like unto it, is: Thou shalt love other human beings well enough to make money off them.

One of the most important questions about any religion is what does it say about the nature of man. The religion of prosperity assumes that human nature is essentially selfish and that the only way to get people to do anything worthwhile is to appeal to their selfishness. It declares that the chief end of human activity is to make and satisfy more and more desires for material goods and comforts. The American Committee on Economic Change has recently declared "The conclusion is that economically we have a boundless field before us, that there are new wants which will make way endlessly for newer wants as fast as they are satisfied." So human existence is like a squirrel in a revolving cage. And all our scientific, industrial activity has no more meaning and purpose than that set forth in the old saying of the middle-west farmland, "to raise more corn to feed more hogs to buy more land to raise more corn . . ."

The fact above : 11 others which reveals the nature of the religion of prosperity is that it still maintains human sacrifice.

The overstimulated and devitalized children of our industrial cities, the exhausted women of our mill towns, the broken men flung out on the streets of our automobile making centers, after their lives have been burned out in about twenty years on the belt, are all of them offerings on the altars of prosperity. This is the sign of a false religion.

It needs no training in theology to make it plain that the religion of prosperity is the opposite of the religion of Jesus. Anybody who can read the gospels knows that He taught that life does not consist in the abundance of the things we possess, that we cannot serve both God and Money, that human personality is not to be sacrificed to anything else, not even to the institution of religion, still less to the making of things. What then are the preachers going to do about a religion which leads people in the opposite direction from the one they profess? One need not be an historian to know that the religion of prosperity is the religion of destruction. No civilization has yet survived it. If the life of the West is to avoid the common fate of the empires of the past it must find another basis, another hope and another goal. If the religion of the churches is only an accompaniment to the religion of prosperity, it is indeed the blind leading the blind. In that case, it takes mankind along the road to death instead of the way of life.

All that has been said thus far in this article is an abstract of a notable address, delivered at one of the night meetings of our recent General Synod at Indianapolis. It was delivered by Prof. Harry F. Ward, who is Executive Secretary of the Methodist Federation for Social Service, and was given under the auspices of the Social Service Commission of the Reformed Church. This address was in line with Prof. Ward's recent book, "Our Economic Morality," which is receiving widespread attention. It has been called "the most philosophical, the most logical, and the most profound criticism of what is called capitalism yet to appear," displacing Towney's "The Acquisitive Society," Webbs' "The Decay of Capitalist Civilization." Its contention is that

business as now understood must be born again or it will accomplish the destruction of the social order. It has been called a "mighty production" drawing the lines of the true "battle of the century." Prof. Reinhold Niebuhr has said in commenting upon this book that religion is discredited today not so much because it has difficulty in adjusting itself to the fact of science as because it does not challenge the unethical character of our civilization and because it does not influence human behavior—those economic relationships in which we are most tempted to be unethical. Prof. Jerome Davis says that if every minister could read this book we might shatter the harmonious fellowship between the Church and conventional business practice, and declares that this book takes its place beside the epoch-making volumes of Walter Rauschenbusch. "Our Economic Morality" was the book-of-the-month selected by the Religious Book Club for last March. The Editorial Committee, commenting upon the book, said: "In the light of the ethical standards of Jesus, the essential factors in our economic order and the popular philosophy of life that underlies it are here subjected to an unsparing analysis . . . More and more as religion undertakes to deal with human values in industry, it finds itself pushed back to the ultimate issue of the moral nature of competition, the profit motive and property . . . The idea that there are inexorable economic laws which make it impossible to organize our economic life on another basis is held to be hardly more than a superstition . . ."

In this connection we wish to call the attention of the readers of this department to The Social Service Bulletin of the Methodist Federation for Social Service, of which Prof. Ward is the editor. It is published semi-monthly, except during July and August, at 150 Fifth Avenue, New York City. It is a four-page Bulletin of up-to-date, reliable information upon social questions and issues. Subscription price is \$1.00 a year—and well worth it. The Bulletin makes this combination offer: Bulletin membership (\$1.00) and "Our Economic Morality" (\$2.50), for \$2.65.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

China Visions a New Greatness

GR^{EAT} as is China, those who represent the leadership of the present day seem to envision a new and greater China. Out of the ashes of an Asian empire will rise a more glorious republic, and out of the Western Civilization she will take what she requires to distill the elixir of a new life. Such is the prophecy of Dr. C. T. Wang, Chinese Minister for Foreign Affairs, an outstanding personality in the Far East. It is very interesting to note his reply to the question, "And as elements for this elixir?" he said: "Science, machinery, brains, Awakening China is not too proud to acknowledge that she can learn, that she must learn from Western twentieth century civilization. We need your science, inventions, research, to sound the depths of our own tremendous resources; modern machinery must be harnessed to our needs; trained brains to point the way to material achievement in a material world. Technical experts and constructive minds are ever the most welcome ambassadors. China has always known

how to welcome and honor foreign representatives of peace and culture.

"Regarding 'extraterritoriality,' this must be a thing of the past. The powers must withdraw the warships which now patrol the rivers for the protection of foreigners. Chinese ships will take their place, patrolling the waters, assuring order and security. Foreign powers who read into the renaissance of China the unrest of a possible or an impending Yellow Peril, have only themselves to thank for the fear, groundless though it may be.

"A house is not built of bricks alone, nor can a nation be reborn on material assets without the cement of spirituality. The old gods may no longer satisfy the pioneer spirits of New China, China awakened nationally and spiritually will naturally attract spiritual forces to fulfill and quicken to life the promise of truth, which is universal. Where these forces will be drawn from no one can tell. Christianity, not in Western form, but adapted to Chinese needs, mentality



A VIEW OF SHENCHOW AND YUEN RIVER

Taken from the porch of the home of Rev. and Mrs. George R. Snyder.

and understanding, could and might be the well at which China's 400,000,000 will drink."

Dr. Wang is a Christian man, at one time a high official in the Y. M. C. A. Realizing what Christianity means, he sees in its fundamental principles a living, active spirituality, on which China can draw definitely and in measure to her needs. If by Christianity you mean, he said, the principles of striving after truth, after the uplifting of the human race,

after mercy, progress, brotherhood, honesty, clean living and godliness in its broadest form, then I would say that China will find inspiration for a new spirituality in the Christianity of the West, and from it replenish the tills of her own traditions.

There is food for thought in these sane statements of a great leader in China with the Western outlook, and those who seek the highest good for the Chinese should ponder well the significance of this interview.

A Day of New Opportunity in China

Among the common people there is a welcome to foreigners and to the message they bring. The reports that have come to my knowledge of visits paid in most of the districts in Central Provinces in China show that there are more people than ever eager to buy our literature and to hear our message. I believe we are at the beginning of a day of new opportunity in Central China, and that much depends on the way in which the situation is handled now. If missionaries are too hesitant about going back to their stations we may be losing in part this opportunity. I came across some cases where there was criticism not of the missionary for having left under the stress of 1927, but because with better conditions he was not coming back as quickly as was hoped. No doubt some of this hesitation has been due to a

great desire to give the Chinese full opportunity to carry the responsibilities which they have recently assumed during the absence of missionaries and a very proper desire not to rush back too soon and slip into the old relationships. At the same time this hesitation may be misunderstood and appear to be an unwillingness to accept the risks of the presence of bandits or soldiers and to assume the burden of trying to help in clearing up some of the difficulties which have arisen during the last years. I am very glad to find that in some of the Missions plans are now on foot for individuals to go back and reside even in places where there is considerable risk from lawless elements, and I believe such a policy steadily carried forward without undue haste will prove to be a wise one.

H. T. HODGKIN.

Superstition and Idolatry Beginning to Lose Their Hold on Chinese

The Nationalist Movement has brought in a change of ethical setting for New China. Students have taken an ardent part in a campaign against superstition and idolatry. Repeated proclamations have come out in the papers ordering the discontinuance of fortune telling and sooth-saying. The old formal and superstitious customs connected with weddings and funerals are being done away with and more simple forms established. It has been alarming to see the way in which students have actually taken the lead in smashing up idols in temples. The one instance there is the actual case of a former well-known temple in Peking becoming a city dump-heap. There is little

to be said these days for the soothsayer who formerly had the last word in locating a favorable spot for one's house, setting a favorable marriage day, and choosing by the signs of nature a lucky spot for one's last resting place. Even less is there to be said for the horrifying figures who used of yore to guard the temple gateways with their all-powerful swords. Even the kind and placid Goddess of Mercy, the haven of so many a harassed soul, is torn from her time-honored niche by the hands of ardent patriots. Crumbling ruins lie dark before the glowing horizon of a new day in the social and religious life of China.

GRACE S. YAUKEY.

With Our Missionaries in China

Interesting Excerpts from Personal Reports Read at the Annual Mission Meeting

GLAD TO BE BACK IN CHINA

After being back in China and in the work for eight months, I can say sincerely that I am glad to be here. Thank you for letting me come.

There have been discouraging and disappointing days, but on the whole, there has been much to make me happy to have even a very small share in the Lord's work in this land.

I spend several hours daily studying the Chinese language, teach English one hour a day in Huping Middle School, and try to help our Chinese brethren wherever I can, if it is only to serve sponge cake and tea. We have an interesting Sunday School at Lakeside, and a flourishing prayer meeting is held in my house every Sunday evening. Every Tuesday afternoon we have a prayer meeting for Christian women, and every Friday a public service for women.

Easter was a day of great rejoicing for me, as sixteen people were taken into the church, eight of whom were women from the neighborhood—the fruit of industrial work done before the political disturbances of 1927.

MARY B. HOY.

* * *

ANTI-FOREIGN FEELING DISAPPEARING

We arrived in Yochow last November after a rather uneventful trip across the Pacific. However, traveling with three boys kept us busy all the time and we had no time for seasickness. We were glad to be back and to find that it was possible for us to live in Yochow, even though there were times owing to military movements when we were not certain just how long we would be able to stay here. But in spite of rumors of war and retreating soldiers we have been holding on and enjoying our work.

It was rather hard to get settled since there was so little here in the way of household furniture. But by borrowing what few things were left by some of the other missionaries we have been able to make ourselves fairly comfortable. I was very much surprised to find how much the expense of running a household has advanced in the last few years.

The women of the church have been coming out to services more regularly than in recent years, and in general there seems to be more interest shown. I have visited some in their homes and have enjoyed the fellowship with the women much more than I had in the past years. The homes have always been open to me and I have found the people very friendly. The anti-foreign feeling that existed several years ago, as far as the women are concerned, seems to have entirely disappeared.

MARIE A. WHITENER.

* * *

A GREATER INTEREST AMONG THE WOMEN

Shenchow seemed the same Shenchow minus about everything in the Mission that made it Shenchow for the most of us; there was so much emptiness. It was advisable that we occupy everything we could as tight as we could in order to prevent the re-entrance of the military. But the three of us could only occupy two residences. The Church was in regular use and a semester's primary school was opened in the Girls' School Building.

While I was teaching two daily English classes in the school, I had a very happy feeling of trespassing on familiar ground. Aside from teaching my classes and being invited to sit in Faculty meetings and also being a member of the School Board that met long and often, I had no other responsibility in the School.

Naturally, my chief concern was to stimulate greater interest in the Christian cause among the women. After we had been in Shenchow a short while a group of former Girls' School students and other young women formed a Thursday afternoon meeting group for studying the Gospel of Mark, trying to investigate the truth of former communists' criticisms and comparing the teachings of Jesus with the teachings of other religions as they knew them. This group enrolled more than twenty young women who met at our house until the Esther Shuey Snyder Memorial Building was repaired enough to be used.

There were many requests for work for poor women. But, the faithfulness of the Christian women was not early affected by my limited ability to respond to such appeals. Recently, due to lavish use of money by the Catholic Mission there has been disruption among our women. With the return of Miss Weil we hope that our Christian women will take on renewed spiritual vigor and poise.

I accompanied Mr. Snyder on three week-end outstation trips, but I was not able to leave the station for longer trips until we left Shenchow to come to Mission meeting. At two outstations along the way down country the friendliness of the women and their eagerness to know truths of our Christian message made me regret deeply that we have left them so long unvisited and untaught. We trust that the neglect can be remedied within the near future.

GRACE WALBORN SNYDER.

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UNCERTAINTIES HAVE ADDED ZEST

If life is made interesting by changes and uncertainty. I am afraid a year of furlough, although long anticipated, will seem dull by comparison with a year in this little Hunan town. A day may start out quite mundanely here but usually before breakfast is over something unexpected has happened to give the day a flavor, however unpleasant, and there is anticipation in the air. The great uncertainty of the year has been the military situation which has remained as uncertain as the weather. Things have settled down and unsettled literally dozens of times, coming sometimes to the point where we felt that the soldiers were almost certainly going to fill all the compound again and make it necessary for the families to leave. Our predicament, however, has been nothing compared with the oppression of our Chinese neighbors about us who have had to house and share all they had with group after group of soldiers until one wonders how flesh and blood can endure it. In spite of conditions this year, however, it has been a great pleasure to be back in the station and the uncertainties of war and the growth of the work have after all added zest, for both bitter and sweet have their places.

GRACE S. YAUKEY.

A PROFITABLE YEAR

After spending a most delightful summer on Kuling I was happy to return to Yochow on September 15th. There was plenty to do in the way of cleaning, moving, sorting furniture, and helping to prepare for the arrival, first of Mrs. Hoy, and later the Whitener family and Miss Hoy whom we were glad to welcome to our small group. Later my time was taken up in planning and preparing for the opening of the Dispensary. It was lots of fun gathering up our old equipment from every direction. Since the opening of the Dispensary I have been on duty from 9 to 12 A. M. daily, except Sundays and holidays. My duties as treasurer of the Nurses' Association of China necessitated a few trips to Hankow which were enjoyed very much. I am very grateful to the Heavenly Father for the good health I enjoy.

ALICE E. TRAUB.

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LOVE AND PATIENCE WINNING OUT

That I entered upon my duties at Fuhsiang Girls' School with trepidation and earnest prayer goes without saying. One thing I determined upon, and that was that with God's help I would try to adjust myself to the circumstances, exercise patience, hold myself in, continue to love, and be willing to become a door-mat. The first semester gave me ample opportunity to carry out all my determinations, for I soon knew that the students were bent upon trying out the new teacher to see what she knew, what she was made of, and to win as many concessions from her as possible. My experience in this was not unique, however, as the other new foreign teachers were put to the same test that I was. We felt it was only a natural reaction following an over-emphasis of the doctrine of "down with imperialism" and "hurrah for equality." The occasions for discouragement and heartache were many.

However, with the opening of the second semester, signs of changed attitudes on the part of students were gradually revealed, and suspicion and disrespect were exchanged for confidence and respect. Now we have every reason to believe that love and patience are winning

out; and while there are still many rough places to be ironed smooth, the outlook is heartening.

ESTHER I. SELLEMEYER.

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A BUSY YEAR AT THE YALE HOSPITAL

While the Yale Hospital at Changsha was closed but three months and some student nurses stayed on during that time, yet no instruction was given for nearly two years. On my arrival nurses who should have been graduating were clamoring for the teaching of subjects needed to complete their course; those who entered the school in September, 1926, wanted the three year curriculum crowded into one year while the nursing staff in general was hardly sufficient in number to meet the demands of the hospital.

When Yale missionaries left in 1927, the School of Nurses registration certificate of the Nurses' Association of China was returned to that body. Now a re-registration has been granted. Six nurses are being prepared for the next complete examination of the Association and seven for the preliminary. A class of probationers admitted in September, 1928, is being kept up to schedule in class work and the shortage of experienced nurses has compelled their carrying work in the wards, under supervision of older nurses or graduates, which under normal conditions would not be required so early in their training. That they have met the demands made upon them in class and ward work is proof of the fact that girls of greater intelligence are eagerly entering the profession due in part to the popularizing of nursing for girls, by the government, and partly due to the number of schools which are still closed. Higher education of students on admission has justified the reduction of the course from four to three years.

The students, all of good character apparently, are from government and Christian schools. Since the institution is now supported largely by government funds no Christian teaching as such is permitted. Attempts have been made to conduct Bible classes for nurses in private homes but without success even though some of the nurses are Christian; they excused themselves on the ground that

they were too much occupied with their work and studies — an excuse not altogether untrue. Christian nurses, some at least, attend the services of their respective denominations on Sunday. There is no evidence of anti-Christian or anti-foreign feeling.

A. KATHARINE ZIERDT.

* * *

BIBLE STUDY CONFERENCE APPRECIATED

While in Changsha I taught an English class in Yale Hospital; a Bible class for Yale Obstetrical School students, in Miss Zierdt's home; gave messages occasionally to the cross-stitch women at the Y. W. C. A., and in April I was invited to help conduct a three weeks' Bible study conference for women at the Presbyterian Mission.

The eagerness for and appreciation of the privileges of regular Bible study among this group of women was gratifying as well as encouraging.

MINERVA S. WEIL.

* * *

PLEASANT AND ENCOURAGING
EXPERIENCES

I arrived in Yochow a few days before Christmas. What a joy to meet with old friends—friends from whom I had parted under such trying circumstances and who now seemed nearer and dearer because of the trials through which they had passed during the two years of separation. Since my arrival I have enjoyed as never before the companionship of these Chinese friends, partly because of more leisure for social contacts and partly because of a changed attitude on their part. Although some difficult adjustments had to be made at first, on the whole, the experiences of these last five months have been both pleasant and encouraging, and I am continually thankful to be permitted to have a part, however small, in the Yochow work.

I have devoted one hour a day to the study of Chinese and another hour to the teaching of games and exercises in the primary school at Lakeside. Five music lessons a week and a Sunday School teachers' training class have also been part of my regular routine. Each weekend has been spent in Yochow City, where I have enjoyed meeting former pupils in a Sunday School class. No little

time has been spent in committee and board meetings and in planning for the reopening of the Girls' school.

Having received permission from the Board to combine research with regular missionary work, I have made a beginning in my investigation of Christian primary schools, I have visited schools in Nanking, Hankow, Wuchang, Yochow and Changsha, and am contemplating a trip in the near future to Peking, Tientsin, and other points north. It has been both interesting and instructive to see how the schools under various missionary societies are attempting to solve the questions of Chinese control, self-support, registration, and religious instruction. The general favorable attitude of the government toward Christian schools and the large number of students are reasons for encouragement.

GERTRUDE B. HOY.

* * *

GOD IS STILL AT THE HELM

To those who endeavor to understand what is going on in the world, and believe that God's hand is overruling all in the interests of His Kingdom, the events in China during the short nine months since the last Mission meeting, convince one more than ever, that God is still at the helm.

The year at the Wuhan Union Theological School has been filled with the opportunity of helping young men and women trace God's finger in the history of the Church of the Past as well as the Present; and in adjusting their message to the needs of this day by the never changing principles of Christ. It has always been a pleasure, though it always taxes one's time and strength. To be granted this health and strength to discharge this duty under disturbing circumstances on the outside, is one of the indications that the God who has purposed saving this world has not yet altered His purpose, but is strangely bent on accomplishing it.

I feel that we owe the Wesleyan Mission our heartiest thanks for not merely offering me the rent-free use of their property, but permitting me to use their furniture as well.

The Lord has likewise graciously relieved me of worry by keeping my family in Tiffin in splendid health, and into His hands we commit ourselves and them for another year.

PAUL E. KELLER.

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FROM FAR-OFF SHENCHOW

During the last nine months, since my last report to you, I have remained in Shenchow, or its vicinity, assisting in the School and Evangelistic work. Several times I have sent private letters to Dr. Bartholomew in which I stated the situation here, as I saw it, and also gave some idea of the activities in which I have been engaged.

J. FRANK BUCHER.

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GOD'S PRESENCE AND GUIDANCE FELT

My work as usual has been varied. The Hoy Memorial Hospital Board had made all preparations for reopening the Dispensary shortly before I arrived and had voted me in as Treasurer. Then at the beginning of 1929 the Chairmanship



EVANGELIST SWEN, WIFE, TIMOTHY AND NATHANIEL, OF PAOTSING

of the Repair Committee for Huping, Yochow City, and the Outstations, together with the Treasurership of the Evangelistic work was added. With the leaving of Rev. Edwin A. Beck I was asked to act as the Chairman of the Huping Consistory. This has kept me in touch with the different phases of the work but has forced me to give quite a lot of my time to bookkeeping. With the approaching furlough of Reverend Yaukey we see no immediate relief on that score.

Owing to the war between Wuhan and the Central Authorities it has not been feasible to do much traveling through the district. There are still bands of unorganized soldiers on the border of Hunan and Hupeh but with the return of normal conditions we hope that these will soon be brought under control. For several months either Reverend Yaukey or I felt that we should not both leave the compound at one time as numerous attempts were made by bands of troops to occupy the empty buildings.

As we look back over the few months that we have been in Yochow the consciousness of Our Heavenly Father's loving care is brought to mind with renewed force, for in the very unsettled conditions of these months He has continually manifested His Love to us. As we start a new year we are sure of His Presence and Guidance.

STERLING W. WHITENER.

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LOOKING FORWARD WITH HOPE

The months that have passed since the last Mission meeting have been busy ones for all of us on the field. I have done my best to do the work assigned to me by the Mission and by the Station and to meet the opportunities for service that came to me day by day. Much time was spent in bookkeeping as I was called on to serve as Station Treasurer, as Treasurer of the Evangelistic work both at Shenchow and Yungui, as Treasurer of the School Board for the first semester, and as Treasurer of the West Hunan District Association. The work of repairs also took considerable time. Several itinerating trips during the year got me into



ELDER HSIANG, DEACONS DJANG AND LIU (IN WHITE) AT WUSUH

close contact again with the work of all the outstations.

We look to the coming year with hope for we believe that many phases of the work will take on renewed activity and that the year ahead will witness many forward steps in the furthering of Christ's Kingdom.

With good wishes to each one of you and with the prayer that the Lord may lead us—one and all—to live and serve in accordance with His will.

GEORGE RANDOLPH SNYDER.

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THE MANY SIDED ACTIVITY OF THE MISSIONARY

The needs of the Evangelistic Department have been constantly before me and there is where all of my time that could be kept free for it has gone. Work opened up last fall with a mass of repairs, the details of which required a great deal of attention and in justice should have had more than it was given. Then the reopening of the different phases of the educational and the medical work involved an extraordinarily large number of committee meetings and a close following of developments in these fields throughout China. In addition to this there were the accounts of the Evangelistic Department until January when Mr. Whitener took them in charge, and the Yochow Station and Mission accounts which contrived to make themselves the

same irksome burdens that they have so often proven themselves to be for others. Military activities also kept the paths between our homes and the military headquarters well-beaten. At times during military turn-overs most of my time for days has been given to trying to keep soldiers out of our school buildings and main compound.

In the Evangelistic work I have been confined pretty much to administration. Outstation trips have been planned for quite frequently but at the last moment have been cancelled on account of disorder of one sort or another about as often as they have been carried out. In Yochow City I met with the workers of the city for prayer and conference on Monday mornings, have also led a teachers' training class through the year and a young men's Bible Class in connection with the work of our Yochow Sunday School. I have also taken some part as I have been invited to do so in preaching in our Sunday morning services at Yochow and in leading prayer meetings. The rather continuous line of callers at my office for one thing and another also gives opportunity for individual conference which I greatly appreciate.

JESSE B. YAUKEY.

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EVANGELISTIC WORK IN THE YOCHOW DISTRICT

We had hoped to conserve the momentum in street preaching which the New Year's campaign gave us, but even while the New Year's meetings were in progress, the military movement which had begun in December, threatened to make us close our meetings on account of the extensive and indiscriminate conscripting of men which drove every one from the street. And as things continued to grow worse leading up to the fall of Wuchang and the flood of retreating and disorganized soldiers which poured back through Yochow and this district following that, all of our work was more or less paralyzed again. One of our evangelists who is located at a point especially troubled by soldier movements, tells the story how on Christmas Day he had planned a special program in honor of



EVANGELIST DZEN AND FAMILY OF
YOCHOW DISTRICT

the day and was planning also to use it to formally institute religious services on a regular schedule again since conditions seemed to him to justify it. But on the same night on which he held this meeting, a flood of soldiers came in and occupied his chapel and again dashed his hopes of beginning his regular meetings. This evangelist and one other in a bandit-infested district in our Hwa Yung field are the only ones who at present do not have their families with them at their stations.

Just before Christmas of last year we called together the evangelists of our field for our annual conference. The meeting was called at this time because of the prospect of Dr. Cheng Ching-Yi, the President of the General Assembly of the Church of Christ in China, being with us, but this hope was not realized. We however had a very helpful conference, reviewing developments in our church life and trying to devise ways of meeting the especially difficult problems that are before us now. The idea of developing joint consistories among groups of outstations received further attention and the prospect of re-opening primary schools in the country centers was enthusiastically welcomed.

JESSE B. YAUKEY.

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MEDICAL WORK IN THE YOCHOW DISTRICT

As we returned under a new government and all organizations are reorganizing in a new China, we thought this the proper time to reorganize our medical work in Yochow and put the responsibil-

ity on the Chinese Church. In view of this, a committee of three, Reverend Keller, Reverend Yaukey, and myself, was appointed at the May, 1928, meeting of the Continuation Committee in Hankow. After the meeting, Mr. Keller and I returned to Yochow to help bring about this new organization. It took time and patience to bring the members of the Chinese Church to realize our determination. Finally our pharmacist, Mr. Wei, arrived on the scene and under his pressure a meeting was called of the leading church members and members of the consistory to talk over the hospital problem. This resulted in the formulation of a temporary constitution which was presented to Mr. Keller and myself the next day, and after a few corrections was adopted. The same members met two days later when a temporary Board of Directors was elected.

Since the uprising two years ago the tendency is to train girl nurses only, in general hospitals. We are taking on six girls, to give them their preliminary training of six months prior to the opening of the hospital next fall. These girls come as day pupils until we have a place to house them. We will have our own graduates as supervisors and orderlies, and a house mother to look after them and their spiritual welfare.

In March we did some Public Health advertising in the way of moving pictures on sanitation which was well received and we hope it will bring good results.

Our work is going on nicely and is very encouraging, and we are longing for the day when we can heed the many requests of patients to live in the hospital instead of turning them away, and hope that time is not far distant.

ALICE E. TRAUB.

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REMARKS ON THE YOCHOW PRIMARY SCHOOLS

The Yochow Primary School Board maintains a group of six primary schools in the districts of Yoyang and Linsiang. Four of them are Lower and Higher Primary Schools and the remaining two maintain Lower Primary classes only. The people in these districts like our Christian schools well. Some of them

are Christians, but most of them are not. Both express high appreciation towards the schools. Government educational authorities have visited several of our schools, and are well pleased with them.

The average attendance of each school for the spring-term is fifty. It is not high, as this is the first term of school we have since the forced close-down in the spring of 1927.

WEN YUEN TSING.

SHENCHOW STATION SCHOOL WORK

It is our opinion that both Boys' and Girls' Junior Middle and Higher Primary Schools should be opened in this city not later than September of this year. Outstation schools should be opened gradually by the Stations as circumstances permit. We wish to make it clear that it is our judgment that any circumstances, which may be used as an argument against the opening of schools in the near future, will probably exist for years to come.

J. FRANK BUCHER,
GEORGE RANDOLPH SNYDER,
GRACE WALBORN SNYDER.

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SHENCHOW STATION MEDICAL WORK

Among the Roman Catholic nuns in this city is one who is trained as a nurse. When we were unable to aid the sick among our Christians, many of them turned to this nurse for help. She thus secured entrance into their homes. Not merely was the medicine given without charge but also gifts of money went with it. When the disease proved fatal, she would tell the people of the home that



THE WANG FAMILY

Caretakers of Mt. Olivet Chapel at Yungshui.

there was yet one more method of saving the patient, viz., to be washed by the Roman Catholic Priest, or, in other words, to be baptized into the Roman Catholic faith. Under obligations because of the favors they had received, our people found it hard to say no, although all but one did so. He allowed his wife, a non-Christian, to be baptized.

We therefore call your attention to the urgency of getting the necessary surgeons and nurses to this Station, in order that there may be no further delay in opening this important work.

J. FRANK BUCHER,
GEORGE RANDOLPH SNYDER,
GRACE WALBORN SNYDER.

SHENCHOW EVANGELISTIC WORK

The country work has been more encouraging than the city work. The itinerating trips and the attendance at the outstation Chapels have proved that the country people have been more interested in the Gospel than the Shenchow city folks. The city work has been so much bound up with institutional work in the past that it is hard for many people to see much use for the Church without the Institutions of the Church. We are glad to note though that Shenchow does have a number of inquirers studying the Word and preparing for Church membership. During the coming year we expect to witness a considerable increase in the number of Church members in the outstations, as well as some increase in the city Church.

We ask for your continued prayers for the Evangelistic work here in China. There are so many opportunities opening up now-a-days for telling out the Gospel news, but only a few of the Evangelists and Chinese co-workers as yet realize it. Let us pray that we may all be led in such a way that His Name may be glorified to the bringing of many souls out of darkness into light, out of despair into a Saving Belief in Christ.

GEORGE RANDOLPH SNYDER.

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YUNGSUI EVANGELISTIC WORK

Since the Mission meeting last August I believe that we can say that the work in the Yungsui-Paotsing field has gone forward and that good results have been



MR. AND MRS. HSIANG, AND THEIR PET
Mr. Hsiang is the Colporteur of Truxal Chapel,
Yungsui.

obtained. Reverend Bucher spent over two weeks in Yungsui and about a week in Paotsing last winter, while Reverend Snyder spent several days in each center in April. Frequent letters back and forth kept us in close contact with the field. Reverend Bucher was called on to help in the Bible Study classes and special services while in the two centers, and was also called on to baptize and confirm four men and one woman at the Paotsing Chapel and to baptize two children. A congregational meeting was held while Reverend Snyder was in Yungsui. Definite actions were then taken by the Sui-Pao congregation looking towards the assumption of more financial support in the carrying on of the local work. A definite constitution was also worked out by the members, and this constitution was later approved by the West Hunan District Association of the Church of Christ in China. Action was taken requesting the return of Reverend and Mrs. Ward Hartman as soon as possible. If they could not return it was voted to ask the Mission and the Board to quickly delegate a foreign pastor to the field to co-operate with them in the furtherance of the work. It is of interest to note that the Church members expressed themselves very emphatically that they felt it was absolutely necessary to have a foreign pastor at work in their midst.

An interesting matter of news concerning the year's work is connected with a trip made by Mr. Meng and three colporteurs to a district known as San Bu Gwan—a section of territory that neither Kweichow nor Szechuen nor Hunan tries

to govern. It is a sort of No Man's Land about 50 li from Yungtsui. Many people who want to take spite out on one another try to do their evil work in this district. Our men on this trip took no money—only the Bible portions, as they were afraid of being robbed. They journeyed in faith, with the plan of using the money from the sale of the portions to provide them with food. If they sold books they would have food to eat, otherwise, not. Fortunately they found the people quite ready to buy the Gospels and to listen to the preaching. On one afternoon at a market over 300 Gospel portions were sold. In one town on the border nine men signed up as wanting to study the

teachings of Christ, so—plans were made by Mr. Meng to visit this village once or twice each month.

There are now 39 names on the membership roll of the Sui-Pao Church. Six children are listed as baptized but unconfirmed members of the Church. The local financial receipts for the year amounted to \$87.00. A notable achievement at Paotsing was the purchase of a cemetery by the local Christians at a cost of \$42.00. The spirit among the Christians at Paotsing is especially good. There was a considerable improvement in relationships among the Yungtsui people in April, 1929, in comparison to July, 1928.

GEORGE RANDOLPH SNYDER.

Prize Missionary Hymn

Dr. Benjamin S. Winchester, president of the Hymn Society, a national organization of hymn writers and composers, announces that the Society's award of \$100 for the best new missionary hymn, written in the modern spirit, has been won by Prof. Henry Hallam Tweedy, of the Divinity School of Yale University. His words, "Eternal God, Whose Power Upholds," was adjudged the best of more than one thousand hymns submitted from every state in America, from Great Britain, Canada, and from many countries of Europe and Asia. The judges of the contest were President Winchester, Dr. Henry H. Meyer, dean-elect of Boston University School of Theology, and Dr. A. L. Warnshuis, of New York, secretary of the International Missionary Council.

The words of Prof. Tweedy's hymn, copyrighted by the Hymn Society, are as follows:

"Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown,
O send us forth, Thy prophets true,
To make all lands Thine own;

"O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone, can know,
In whom all hearts find rest,
Help us to spread Thy gracious reign
Till greed and hate shall cease,

And kindness dwell in human hearts.
And all the earth find peace!

"O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore,
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!

"O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart,
Teach us to ban all ugliness
That blinds our eyes to Thee,
Till all shall know the loveliness
Of lives made fair and free.

"O God of righteousness and grace,
Seen in the Christ, Thy Son,
Whose life and death reveal Thy face,
By whom Thy will was done,
Inspire Thy heralds of good news
To live Thy life divine,
Till Christ be formed in all mankind
And every land is Thine!"

The Hymn Society now offers a prize of \$100 for a new tune set to Prof. Tweedy's hymn. The tune should be mailed, not later than November 1, 1929, to Dr. Benjamin S. Winchester, 105 East 22nd Street, New York City. Each tune should bear a pseudonym and the composer's name should be attached in a sealed envelope.

Our Young People

Alliene Saeger De Chant

We break new seas today—
Our eager keels quest unaccustomed
waters,
And, from the vast uncharted waste in
front,
The mystic circles leap
To greet our prow with mightiest possi-
bilities,
Bringing us—What?

—JOHN OXENHAM.

IT is half past dawn. The campus is
strangely still. Not a workman is in
sight. Even the kitchen shades are
drawn. Slowly a dormitory door opens
and five girls appear. They are the color
guard. Slowly they raise the flag. A
half hour passes. The Color Guard joins
the others, at prayers. The Missionary
Conference Day has begun, "with
mightiest possibilities."

* * *

The sound of many feet—the noise of
chairs scraping on polished floors. Five
boys amble in to the tantalizing tune of
"L-A-T-E" sung by more than a hun-
dred voices. The tap of a bell—
announcements—Breakfast is over.

* * *

The bell up in the tree is sounded.
From every dormitory stream delegates,
with books, pencils, Bibles. The music
director raises her baton. Bible Hour
has begun. And Jeremiah becomes a liv-
ing person—a youth "bringing us—
What?"—A challenge!

But the Eternal said to me, "Say not,
you are too young; to whomsoever I send
you shall you go, and whatever I com-
mand you, shall you speak . . . do
not be scared at them, lest I scare you at
the sight of them. I-I fortify you this
day like a town, a bronze wall, against
the whole land, against the kings of
Judah, the authorities, the priests and the
laity; they shall attack you, but they shall
not overcome you, for I am with you
(the Eternal promises) to succour you."

* * *

Once again the bell high in the trees
is rung. It is time for classes: "From
Jerusalem to Jerusalem"—"All in the

Day's Work"—"The City's Church"—
"Seven Thousand Emeralds"—"Pioneers
of Good Will"—"Filipino Playmates"—
all these and more, "bringing us—
what?"—"mightiest possibilities," to
ponder over, to wonder at, to share.

* * *

"Isn't it amazing what the Conference
offers? Why! There's something for
everybody from children to adults. I do
wish more W. M. S. women and leaders
of children would take advantage of it
all."

* * *

"I never realized negroes could look so
brainy! And isn't this little black girl
the cutest thing? And look at the twinkle
in that boy's eye!"

* * *

"Oh! Here's a map of the Philippines,
and only fifty cents, too. Won't my
Juniors love to do the cut-outs?"

* * *

"Isn't it a privilege to have Missionary
B—with us, to tell us in and out of class
about the China he loves? Just think!
He's been out there almost twenty-five
years. And remember that motto of his
student: 'Choose well the subject thou
likest best, and then be thou sticky to
it!'"

* * *

"Queer that none of us in 'Blind Spots'
mentioned good looks on our list of desir-
able qualities in our wife and husband-
to-be, wasn't it? And that it was a boy
who first suggested 'fidelity' and 'love of
children'? And our leader, 'a sense of
humor'? Guess we aren't going to the
dogs as fast as some folks think we are."

* * *

"What shall we buy with all that
Thank-offering money the class gave us
for Edna Martin's missionary box? What
would her kindergarteners like best?"

* * *

"May I please borrow your copy of the
World Peace Congress program? I'd like
to get its atmosphere before I attempt to
lead the model plenary session, Satur-
day."

* * *

"Another special! That's the fourth, isn't it? He's coming for you? I'm not a bit surprised."

* * *

"Whew! Didn't Missionary N—— slam us Nordics at platform meeting? Guess the Japanese can teach us a lot, after all."

* * *

"I want to be around when you read, 'The Laughingest Lady.' She's irresistible, and between her merry lines, are thoughts about her Mexican kiddies that 'kinda' make the tears come."

* * *

"Wasn't the ball game a scream? I never dreamed 'Reverend John' could be such a hit. And Dr. S—— let Miss D—— make first base on three balls! No wonder the girls won! We gave 'em five points for every run!"

* * *

"Ever see anything funnier than Miss Hi—— stunt night? I can see her flap her flapper wings yet! And Miss J—— with the rolling pin. And Miss D——'s tail! And know what all that laughter was at President A——'s home? The faculty!—Vying with each other for jokes' honors—Pennsylvania German ones versus those Dr. N—— brought over from Scotland! Funny, but I never dreamed leaders and missionaries could unbend so——"

* * *

"Enjoy that Open Forum? I should say I did! And the finest part about it was the bond of union those four B—— boys have, who at conference last year, volunteered to prepare for Kingdom service. They possess something I long to share. And how it all blends with Pastor K——'s sunset talks."

* * *

"I never spent a Fourth of July like this, did you? A quiet, thinking Fourth. Those pageants made me feel more keenly than ever before America's duty toward the foreigners within our gates, and toward those across the seas. They somehow crystallize all that our study books have to say about race, and peace, and duty."

It has been recess, and these are the "overhearings" at the bookstall, in the lobby, at the post box, outside the class rooms, and out on the campus—youth and age "questing unaccustomed waters" even when "off duty."

* * *

It is ten-fifteen. Everybody is at prayers. It is to many the most sacred part of the day. Boys who know not even one Bible verse, nor where to find one they have often heard, begin to sense the worth of the Book of Books. Girls talk earnestly about the "mystic special" God has given to each of them. The interpreter of Jeremiah, the teacher of "The City's Church," Dr. Casselman, the Chairman Umpire, the Man from China, "Reverend John," the volunteers from B——, the scoffer at some Nordics, and all the boys share with each other their "decision" experience, their hurts, their triumphs, their ideals. And a prayer goes up from the lips of the newest delegate, "God, thanks for placing me for the first time in my young life among such comrades as these."

* * *

Ten-thirty. "The day Thou gavest, Lord, is ended" and each of us is the better for having "broken new seas," seas that shall bear us far along the way to Kingdom Service.

Board of Foreign Missions

Comparative Statement for the Month of June

	1928			1929			Increase	Decrease
	Synods	Appt. Specials	Totals	Appt. Specials	Totals			
Eastern	\$2,969.33	\$493.14	\$3,462.47	\$2,888.03	\$2,047.05	\$4,935.08	\$1,472.61	.....
Ohio	1,706.00	805.00	2,511.00	1,813.00	421.62	2,234.62	.....	\$276.38
Northwest	162.80	66.00	228.80	193.66	20.50	214.16	.....	14.64
Pittsburgh	1,025.00	.....	1,025.00	959.33	.....	959.33	.....	65.67
Potomac .....	.....	175.00	175.00	310.00	1,075.00	1,385.00	1,210.00	.....
German of East..	225.00	42.50	267.50	174.00	1,000.00	1,174.00	906.50	.....
Mid-West	718.15	15.78	733.93	870.37	5.00	875.37	141.44	.....
W. M. S. G. S. ....	.....	1,926.07	1,926.07	.....	1,669.90	1,669.90	.....	256.17
Miscellaneous ..	.....	9.30	9.30	.....	.....	.....	.....	9.30
Annuity Bonds ..	.....	1,700.00	1,700.00	.....	.....	.....	.....	1,700.00
Totals	\$6,806.28	\$5,232.79	\$12,039.07	\$7,208.39	\$6,239.07	\$13,447.46	\$3,730.55	\$2,322.16
						Net Increase	\$1,408.39	

Children's Corner



SCHOOL GIRLS BUYING TRINKETS,
YOCHEW CITY, CHINA

Needles and pins, needles and pins

* * *

The Shopman sells inside his shops
Safety pins and acid drops.

* * *

I wish I lived in a caravan,
With a horse to ride, like a peddler-man!
With the peddler-man I should like to
roam,
And write a book when I come home.

* * *

There's always a crowd around the peddler when he comes to our Zierner Memorial Girls' School, in Yochow City, China. He arrives shortly before school closes in the afternoon—just in time to take his carrying pole off his shoulder and set down the two tall boxes filled with drawers of "usefuls" and of "pretties." He is a kindly old man. He wears light trousers and a long, dark blue gown. And on his feet are shoes made of cloth. Your "Miss Alliene," however, thinks that he doesn't really need his "specs," for he always wears them on his nose! And almost all of his little buyers have "bangs," haven't they? And if they'd turn around, we could see their long pig-tails wound round with colored wool.

(Continued from Page 342)

In one of our Western states there was a poor minister who was struggling to build up a Mission church. He got such a small salary, that it was almost impossible to keep his family supplied with food and clothing and more and more he was realizing that he would have to give up, but to the great joy of everyone who knew, the Board of Home Missions sent us to add a little to his income to save his work of giving the Gospel to the poor.

Soon I was surprised to find myself aboard a large ship and after listening to a conversation between the man who had me and another man, I was very happy to find that I was on my way to help many more people, this time small Jap-

anese children, to find Jesus and happiness.

Several weeks later I found myself and my many helpful friends being used to build what the people called a hospital. To this hospital came hundreds of poor, sick people, whose suffering cannot even be imagined by people who have always had good doctors. These were healed and their sad hearts were made light by the story of Jesus, told to them by Christian doctors and nurses.

Now I must close my letter and go on my way of helpfulness. Hoping that you may be benefited by this, I am

Cheerfully and helpfully yours,

UNA DIME.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

Pilgrimage to Catawba College

TO the uninformed person who glanced over the program for the Fifteenth Triennial Convention of the Woman's Missionary Society, "The Pilgrimage to Catawba College" may have looked like an interpolation in the program; to the informed it gave promise of the unusual opportunity to see the Thank Offering at work in a developing college in the midst of Home Mission Territory of the Reformed Church. The members of the Woman's Missionary Society of General Synod are indebted to the Corinth Congregation for conveyance to Salisbury, the home town of Catawba College, a distance of about eighty miles from Hickory.

The cordial reception by the Faculty of the College was followed by sight-seeing of buildings and campus. Naturally the Elizabeth Conrad Zartman Thank Offering Dormitory was the "Mecca"—attested to by the numerous groups photographed in its foreground.

At the dinner it was borne upon the visitors that the occasion was not only outstanding from their point of view but equally so for the hostess. Tables with the Church colors and hanging baskets with graceful fragrant honeysuckle gave a festive air to the beautiful dining hall. A truly sumptuous dinner was served and the occasion was made complete by the interesting post-prandial speeches by Dr. E. R. Hoke, President of Catawba College; Rev. Shuford Peeler, Dean of Men; Miss W. Augusta Lantz, Dean of Women; Mr. Edgar Whitener, President of the Board of Trustees; Mr. J. Tilden Hedrick, Chairman of Building Committee; Rev. J. C. Leonard, D.D., an alumnus; Mrs. J. H. Apple, Hood College; Mrs. B. B. Krammes, under whose presidency the building of the Thank Offering Dormitory was undertaken; Mrs. L. L. Anewalt, under whose Presidency the final indebtedness is being wiped off. Mrs. C. C. Bost presided. With the presentation of each speaker, she gave generous recognition of the distinctive contribution each had made to the success of establishing Catawba College at Salisbury. By her retiring manner no one would have guessed that it was her appeal to the Woman's Missionary Society which brought the Thank Offering building.

Early in the afternoon, the visitors bade adieu to the Catawba friends, wishing Godspeed to the new Catawba College which is to be.



IN THE SHADE OF ZARTMAN HALL
(Mrs. Anewalt and Mr. Ben Stucki)

Some Journeyed East: Some Journeyed West

OUR President writes, "It has been a great privilege: a great experience to be here," referring to the two-day conference of the International Union of Woman's Foreign Missionary Societies of the Presbyterian and Reformed Churches. At this Union reports are made of missionary projects carried forward by National Missionary Societies of the United States, Canada, England, Scotland, Ireland and Reformed countries of the Continent.

This recent meeting in Boston, Mass., was the Ninth Quadrennial Meeting. Four years hence the meeting will be held in Scotland. Mrs. Forgan, of Edinburgh, is the new President. This is the women's group which parallels the General Council of the Alliance of Reformed Churches holding the Presbyterian System of which the Rev. George W. Richards, D.D., was elected President.

Among many interesting items in reports, one of the most thrilling was from Australia—of the "Flying Doctor," who answers calls within a radius of 250 miles.

Our Woman's Missionary Society was among the earliest to co-operate in this Union and the name of Miss Katherina Mathews, Secretary-Treasurer, London, England, is familiar to many women. Ill health prevented Miss Mathews from being in Boston. Her report credits our society with having given to the support of the Union 1 pound, 1 shilling and 1 pence.

On Tuesday afternoon, June 25th, Mrs. Anewalt gave one of the addresses in which she told of our missionary undertakings. Miss Hodge spoke for the Presbyterian Church, U. S. A., and Mrs. T. DeWitt Knox for the Reformed Church in America.

An Anniversary

THE fifth anniversary of the Woman's Missionary Society of the First Hungarian Reformed Church, Buffalo, N. Y., was celebrated on the evening of April 9th. All the Woman's Missionary Societies of the Reformed Churches of Buffalo and vicinity were present and had some part in the program.

Mrs. E. Newburg, the faithful president of the celebrating society, presided at the service. She was assisted by her daughter, Elizabeth, who read the letter of greeting from the Classical President, Mrs. H. F. Diehm, of Rochester.

Both the pastor, Rev. J. Muranyi and the former pastor, Rev. A. Urban, who was instrumental in the organization of the society, brought inspiring messages. Mrs. F. W. Engleman, who was at the organization meeting five years ago, voiced her greetings in Gen. 24, verse 6 (changed to plural), Mrs. Newburg, who has been president during the five years, was presented with a beautiful fern. A liberal offering was raised for the celebrating society.

Refreshments and a social hour brought the event to a happy close.

Journey's End

By HUMBERT WOLFE

WHAT will they give me, when
Journey's done?

Your own room to be quiet in, Son!

Who shares it with me? There is none
Shares that cool dormitory, Son!

Who turns the sheets? There is but one
And no one needs to turn it, Son.

Who lights the candle? Every one
Sleeps without candle all night, Son.

Who calls me after sleeping? Son,
You are not called when Journey's done.

Notes

Miss Edith Huesing, Lafayette, Indiana, home on furlough from Japan, is attending summer school at Purdue University. Miss Huesing is a "Guild Girl on the Foreign Field" and a live connection between the Japanese girls among whom she works and the American girls whose enthusiasm she desires to kindle.

Miss Huesing was brought home somewhat earlier than expected, by the serious illness of her mother. She reached home three days before her mother passed to the eternal home.

* * *

We are happy to announce the selection of Miss Sara Jo Schilling, of Lafayette, Indiana, to succeed Miss Marceda Ruetenik in the Cleveland office and depository of the Woman's Missionary Society. Miss Ruetenik has resigned and Miss Schilling will begin work September 1st. Miss Schilling is a graduate of Purdue University, active in Guild and Mission Band interests and promises to be a valuable addition to the efficient staff of W. M. S. secretaries.

* * *

Mr. Harry J. Lerch, Jr., Allentown, Pa., a student at the University of Edinburgh, Scotland, spent the summer of '28 at the Grenfell Mission, Labrador. We hope no one will fail to read the exceptionally interesting article contributed by Mr. Lerch for this issue.

Mr. Lerch is spending the summer traveling in Palestine, Syria and Egypt.

* * *

A most cordial welcome is extended to the new Woman's Missionary Society in Bethlehem. St. Paul's Society was organized April 22nd by Mrs. W. U. Helffrich. Fifteen women became charter members. Miss Mary Wehr, 13 E. Goepf Street, Bethlehem, Pa., is the president.

* * *

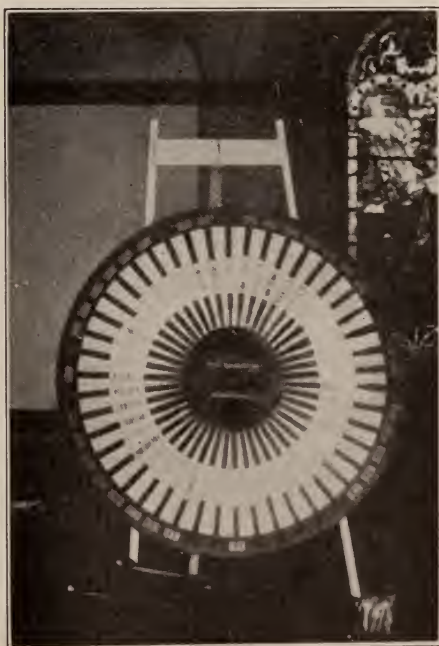
Greetings of welcome, also, to the two new Societies in East Ohio Classis—organized April 4th by a faithful and loyal Woman's Missionary Societier, Mrs. Anna L. Miller. Bethel Society, Maximo Charge, Mrs. Ida Stanley, R. R. 2, Beloit, Ohio, 23 members; Canal Fulton, Mrs. Ezra H. Guinther, president.

Outlook of Missions Demonstration

Wheel Designed and Made by MR. WESTON H. MEASE, Bethlehem, Pa.

AT the Triennial Convention, the "OUTLOOK OF MISSIONS Wheel," told some facts about the magazine which the readers who were not at Hickory will be interested to know. The mail carries the magazine into 36 states, although for 15 of them the number totals 45. This latter number means a few complimentary subscriptions sent to Home Missionaries or some loyal son or daughter away from home keeping in touch with her home church missions. Sixty-four subscribers live outside of the United States. Pennsylvania leads with 4,828; Ohio holds second place with 1,576; Indiana third with 364; Maryland fourth with 266; North Carolina fifth with 242; Wisconsin sixth with 214. In the other states the numbers vary from 1 to 82 in Iowa.

In the Increase Campaign North Carolina Classis led with an increase of 37 or 31%; Zion's Classis came second with 32 or 30%; Mercersburg third with 27 or 22%; Virginia Classis had a gain of



13 or 15%. Only one other classis outside of Potomac Synod tied with the gain of 13—West Susquehanna. We congratulate the Literature Secretaries of the classis which showed gains. The large

losses in some classes, vividly shown on the "OUTLOOK OF MISSIONS Wheel," were very embarrassing to representatives who were called upon to assist in the demonstration.

The Missionary Home at Lancaster

"**B**E not the last to lay the old aside"—the old idea that the missionaries home on furlough should be subject to the same inconvenient anxiety as the Master experienced when He stated the plain fact that He had no place wherein to lay His head. Many good people have a hazy confusion of spiritual and material realities. To say that the Lord will furnish a home, supply bedding and dishes, sounds ridiculous and absurd—but many of us relied gladly on the Lord to provide such things for our missionaries.

The Reformed Church does not wish to be last of the denominations to provide homes for its missionaries home on furlough. With the desire to remove anxiety and make the furlough an opportunity to enjoy a brief interval of American home life, the Woman's Missionary Society of Ohio Synod erected a comfortable missionary home at Tiffin, Ohio. Following the lead the Women's Missionary Society

of Eastern Synod will build a missionary home at Lancaster, Pa.

Three years ago the Woman's Missionary Society of Eastern Synod voted to erect the home. A site has been purchased for \$5,135. A building of two family apartments and two apartments for single missionaries will cost about \$32,000. The idea should sell well to the W. M. S. for where is the woman who does not want a home of her own? The Woman's Missionary Society and the Girls' Missionary Guild have set about raising money. Doing this should be a great pleasure.

Practically all the major denominations have similar homes. Besides these there is one home where missionaries of any denomination may be accommodated. In Eastern Synod there are 9,614 members of Woman's Missionary Societies and Guilds.

Please do a bit of figuring to see how easily the money can be raised if everyone assists.

In Memoriam

MRS. D. E. WAID

The message of Mrs. Waid's illness came as a shock. On every hand women said, "I can scarcely credit the report. I have just heard her speak" or "I have so recently seen her at a committee meeting." The severe attack of angina pectoris, April 11, came suddenly. For about a year Mrs. Waid had warnings that her health was impaired. Few friends knew of this and she continued to meet her engagements and make plans for the summer.

After six weeks of the most intense suffering, Mrs. Waid seemed to respond to the care of specialists and nurses. Hope was strong that her life might be prolonged. Recently complications appeared, and on June 10th she passed to her eternal reward.

Lovable, considerate of others, versa-

tile in accomplishments, animated, logical—so alive that her presence in a group dispelled reserve and drew out lively response to whatever business or pleasure was at hand. Her brilliant mind and her purposeful life, dedicated to the service of man and the glory of God, made her sought for positions of trust in the Church, missionary and social circles.

In our denomination we have learned to know her in the Council of Women for Home Missions, in Missionary Conferences at Chambersburg and Chautauqua, in the Conferences on the Cause and Cure of War. We have recognized her leadership in National and International relationships and have felt a confidence in her judgments. It will indeed be difficult to "lift the torch where she has dropped it."

Outdoor Work at a Grenfell Hospital in Labrador

HARRY J. LERCH, JR.

OUTDOOR work for the Grenfell Association in Labrador sounds mighty interesting, and it did to me when my father mentioned it in one of his letters. He had been talking to a minister whose judgment he valued, and during the conversation the clergyman happened to talk of the work of Dr. Grenfell; he suggested that I might like to spend a summer working for the Association. Father was tremendously impressed and became keen about telling me and urging me to try for such work. As I have said, the whole idea sounded interesting to me, but there was the work at the Princeton Summer Camp to consider; it meant helping poor boys from the East Side of New York to have a happy two weeks outing along a beautiful river. I had been there part of the two month season during my two previous summer vacations and so I felt that I knew more about the work there and could be of greater service. "But thy ways are not My ways, saith the Lord," and the answer to go to Labrador came only after prayer and waiting for the guidance of the Holy Spirit. Once the assurance came that Labrador was the right place, everything began to work perfectly toward that end.

When the R. M. S. Nerissa, of the Red Cross Line, pulled out of the harbor of Brooklyn on June 23rd a year ago, there were ten other Grenfell workers on board besides myself. It was not long before we all became acquainted and had good times together on the way up. Even though there was a heavy fog every day except the one at Halifax, the trip itself was interesting, restful and a lot of fun. Monday morning we arrived at Halifax, Nova Scotia, and did not leave until the following day at two. In a party of six I motored through the "Land of Evangeline," seeing the Grand Pre Memorial Park, Wolfville, Acadia University and the beautiful Gaspereaux valley which reminded me of sections of Pennsylvania. Tuesday morning I saw part of the city itself. The Nerissa took us as far as St. John's, Newfoundland; we stayed there

a half day and then took a train cross country to Lewisporte; the ride was slow and uncomfortable but very beautiful. At this small town we were obliged to wait nearly four days before the fishing schooner returned to take us up to St. Anthony's, Newfoundland. For the three of us who were going on to Battle Harbor on the Labrador coast, our stay consisted of a good meal, a visit to the new hospital, and a walk up to the observatory. A comfortable night's voyage in the freighter, "Susu," landed us on the morning of the "Fourth of July" at Battle Harbor with the weather cold, foggy and bleak. It was a morning I'll not soon forget!

The country of Labrador itself belongs to the Newfoundland government, and is a strip of coast land approximately fifty miles deep extending from Blanc Sablon on the southeastern coast of Quebec to Cape Chidley at the head of Ungava Bay, a distance of a thousand miles. It covers a large area and contains important and valuable natural resources such as trees, fish, minerals and water power, all of which will play a part in the future development in which Dr. Grenfell himself is especially interested. The Grenfell Mission stations, schools, hospitals and dispensaries extend from Harrington, south of Blanc Sablon on what is called the "Canadian Labrador," to Northwest River, a distance of about four hundred miles; the Moravian Mission stations, with the exception of Mingan and Twilingate in the south, extend from Northwest River far northward to Killinik close to Cape Chidley. The work of the Moravians is almost entirely with the Eskimos, and while I was in Labrador I heard nothing but praise for what they have accomplished. Dr. Grenfell as a result of his work with the North Sea fishermen while still a student, came to learn of and to visit the Labrador fishermen, who are Anglo-Saxons from Newfoundland.

Battle Harbor, where the Battle Harbor Hospital is located, is a small village on

the side of Battle Island, fifty-two degrees north latitude and just off the Straits of Belle Isle; here, in Edinburgh, I am four degrees farther north than I was in Labrador. Battle Island, a huge mass of rock, has little vegetation, only some grass, weeds, wild flowers and wild berries, with nothing growing over a foot and a half; there are trees inland but not out on the coast. When the day is foggy, as it often was, there is no scenery to speak of, so we won't speak about it; but when the surf is splashing high, when the sun goes down or when the Northern Lights are out at night—then there are scenes which one lingers over and long remembers. The sunsets across the islands and open sea are thrilling sketches of Nature. On the whole, however, one cannot complain of the weather up there; while at home in Pennsylvania the thermometer is close to a hundred, up at Battle Harbor the July temperature averages fifty to sixty during the day and as low as forty at night, and the August temperature averages fifty-five to sixty-five during the day and five degrees warmer at night than before. The inhabitants number a hundred. They all come from old English stock and are good people; they are cheerful, content, backward, bashful, and kind. Many of them are insufficiently fed. I remember standing on the hospital porch one Sunday morning as some little "tots" went by, hand in hand with their older sisters; there was one of the "wee" things so bowlegged from rickets (undernourishment) that one could easily have thrown a football between her legs. They live in two-story wooden houses heated in the winter by wood fires in stoves. The women are at work the whole year round with their housework, and weaving and knitting, which they can learn from the teacher, who is the person in charge of the industrial work and the clothing store. The worth of the clothing store is tremendous; it is a place where the people, especially the women, can get clothing and shoes in return for work they have done for the Mission. During the summer months from sometime in May to the end of September, the men are busy fishing from dawn to sunset, and many of them can earn just enough to buy food for the

winter. The waters are thick with "fish," which to any one who has been on the Labrador or who lives there means codfish, and it forms the staple product. They catch also caplon, herring, squid, salmon and trout, these latter two being plentiful in the streams inland. Some of the codfish is used fresh, but almost all is dried. Briefly the process is this: they catch the fish, split them, clean them, and salt them down. When the schooner is filled it comes into Battle Harbor and turns the fish over to the Trading Company. The fish are washed in a salt brine to get rid of the other salt; they are put out on the flakes (a large platform made of poles placed horizontally within an inch or two of each other) where they are left for four or five hours in a moderate sun. Then comes the sorting for size and quality, and the weighing; this done they are ready to be packed into barrels and loaded onto the steamer. The summer I was there most of the dried codfish was loaded on the steamer which brought coal from northern Europe and then took fish back to Spain.

A subject which is dear to my heart and about which I wish I had the time to tell more than I shall be able, is "The Huskies." I put the quotation marks around the word purposely because there is no such thing as a real husky dog so far south. All the dogs I saw were some mixture of two or more breeds, like wolf, collie, police-dog, Newfoundland, and so on. Like people, there are some attractive and likeable ones, and some not so; some are clean and intelligent, others are dirty, stupid and greedy. We people have a decided advantage over the poor dogs because we have the Power and Love of Christ living on today, to save from our sinful, selfish self and to redeem us into radiant followers of Him. And it must be as striking and pitiful for God to look down at our selfishness and worldliness, as when I used to watch the biggest dogs when they had finished all the food near them, lunge at another dog, big or small, and throw him down the bank and proceed to gorgé the other dog's portion. In fact, if there is a fight between two packs and one of the dogs falls down the others, even of his own pack, are on him in a

minute and begin to tear him to pieces if they can. At night they sit and howl, and the chorus sounds so much like the wind that the first few nights I couldn't be persuaded that the noise came from the dogs and not the wind. About the time I arrived at Battle Harbor seven dogs, two very young ones, two older "pups," the mother and two large dogs, took up their abode right under the woodshed in back of the hospital. At first they were shy, and the mother would keep both eyes on me when I picked up the little ones, but soon the shyness wore off, and I spent many happy spare moments romping with "my dogs" as I used to call them.

The staff of the hospital consists of one senior doctor, and two assistants, three nurses, three maids, and one cook. There is room for twenty patients, but the average is usually close to ten. The patients pay a very small fee if they can, and if they have no money the work and attention cost them nothing; in fact, they travel from their homes on the steamer to the hospital free of charge. In addition to the work in Battle Harbor and in the nearby villages, the senior doctor makes several trips in one of the Mission's boats along the coast to the smaller coves and bays. One or two of the outdoor workers go along, and they look forward to sailing and chugging through the waters of Labrador.

It is difficult to convince some people that the "wops" actually do some work. The word "wops" is the nickname given to the outdoor workers who go to any Grenfell station. Much of the joy of the work is in its being different from day to day; still there is a sameness and I shall try to explain what a typical day is like. First an eight-thirty breakfast of fruit, porridge, bacon or fish or eggs, coffee and rolls; nine to one, whatever the boss has for us, such as hauling supplies from the dock to the hospital, chopping wood, carrying logs. These spruce logs vary in length from six to thirteen feet, and in thickness from two inches at one end, to ten at the other. We try always to carry two logs balanced carefully on each shoulder so that the weight will be evenly distributed, and the logs will not roll.

Nothing is more aggravating than when one of the logs rolls—just as you have them up—and sends a sharp, rough point into your shoulder. When we get tired we "take a spell," which means take a rest. Dinner is at one o'clock by which time we are very hungry again. This is our big meal when we have meat, potatoes, spinach, dessert and cocoa. From two to five-thirty the work is more log carrying, work on the boats, repairing boardwalks, crating a couch, fixing an electric bell, setting up a loom, painting, and so on—even to hair-cutting for each other, and for some of the patients. My first attempt took two hours. By the time we wash and clean up, tea (or supper) is ready; this consists of fish, salad, potatoes, fruit, biscuits and tea. Soon after supper some of us climb the hill to watch the sunset. Letter writing and reading occupy the time until "mug-up," which is a small feed of cocoa, biscuits and cheese at ten or later. Then we go off to bed unless one of the steamers is coming the next day and letters are still to be finished. The schedule on Sundays is the same, minus the work and plus a song service at night in the hall of the hospital. The natives like singing and turn out well for these services. They are led by one of the doctors or the "wops."

The programme consists of Bible reading, a short talk, prayer and hymns. Here is what I wrote in one of my letters home, "At the time I am writing this letter the housekeeper and several of the maids are in the mission room singing hymns, and with some help they do quite well. I heard them a week or two ago when they were just gathered in the kitchen and they had a hard time keeping together because there was no organ, and no one to guide them."

In addition to the recreation of the work itself there are trips in the boats to Mary's river for salmon and trout fishing and to Hatter's Cove for wood, picnics and talks with such interesting visitors as Dr. Rugh, an orthopedic specialist from Philadelphia; Dr. Thurnherr, the Swiss Consul to Canada at Montreal; Prof. F. C. Sears of the Amherst Agricultural College, and a professor from the bota-

nical department of the Smithsonian Institute at Washington, D. C.

Here is an excerpt from one of my letters home about one of the trips to Hatter's Cove, "We have two loads of wood to bring back from Hatter's Cove where we went the other day. It was great fun, riding in the large motor boat with the wind so strong that the spray was so 'wet' we had to put on our oil skins and boots. We let three people off at Mary's River. The rest of us went to the Cove and arrived about six. By the time we had prepared supper, eaten and put the things away it was time for bed. We turned in at ten, and got up at six to load logs on to the boat. The Cove, some twenty miles up the bay, is the place to which the people from Battle Harbor move in winter because it is warmer and more protected. Fir trees and beautiful purplish pink wild orchids grow in abundance. Hatter's Cove with the cabins among the trees and orchids is a beautiful spot. Disadvantages of the Cove in summer are hot weather—temperature as high

as seventy-five, mosquitoes and black flies, of which there are none on the coast. I enjoyed the log carrying except when ten or more bugs came buzzing round my face just when I was fully loaded. Fortunately we had plenty of fly dope, and used it freely. Working for about two hours Thursday and about three on Friday morning, we carried some seven to eight hundred logs to the boat."

The longer one stays at a place like Battle Harbor, the more one sees how much better off people are in many ways because they have little of our modern civilization with its material attractions and temptations. They have all the "big things" life has to offer, and a far better chance to find God and Christ and the Holy Spirit as living realities. They need our help in the way of education, science and religion—not our dance-halls and moving pictures, but in men and women whose lives are consecrated to service by the love of Christ.

New College,
Edinburgh, Scotland.

Prayer Calendar

WHAT an interesting family group we see on the September page of the Calendar. Mr. Stucki tells us, "This picture represents Mr. Fred Kingswan, his second wife, children by the first, and two grandchildren. Among the Kingswan children are Viola, Verna, Victor, Vera, Vincent, Vivian and Virginia. Did they run out of V's? No, they only began too late. The oldest child is Thomas. Evidently the happy thought did not occur to them until the third child was born.

"Mr. Kingswan was a former 'medicine man,' a member of the strictest and most secret religious society among the Winnebagoes. As such, he had considerable power over those who were dependent upon him for religious and medical services. After his conversion to Christianity he gave up all this practice. For many years his followers attempted by persuasion, threat and bribery to make him give up the secrets of their cult and

to initiate someone into practice. He steadfastly refused, saying that the secrets, being based on evil and deception, should die with him. All members of his family are baptized and when they come to church in the little mission chapel, they fill full their quota of space.

"Mr. Kingswan was a farmer and among the first of the Indians to own cows and pigs. He finally lost his farm and now works in a factory. On special days the family usually make the sixty miles from their present home to attend services at the Mission. Ordinarily, they attend services at a Methodist Church nearer their home."

Many readers will note with pleasure that the prayer for this month was written by Mr. Benjamin Stucki, whose address they heard with intense interest at the General Synodical Meeting in May. Mr. Stucki has been superintendent of the Indian School at Neillsville ever since its beginning.

Memorial Service

Prepared by MRS. F. W. LEICH

Leader—

Ah memory is but a word and yet,
It keeps thoughts sacred in our hearts;
It comfort and loyal faith imparts,
And keeps us true to those we might
forget.

Let us in reverence join this requiem,
Bring loveliness and tribute to our
dead;

Flowers, laurel, pine, all fragrance shed
To weave a wreath, an In Memoriam.

Come from the North, the South, the
East, the West,

We'll twine a wreath that will reveal
The hope that our sad spirits feel;
Our dead have found sweet peace in
their last rest.

Representative—I bring as my tribute to
honor the ——— women of ———
who have been called home during the
year, red flowers signifying love. I
say as the prophet of old: "Yea, I have
loved Thee with an everlasting love."
And therefore with loving kindness I
twine these blossoms to the memory of
the women who in life radiated love
for the extension of Christ's kingdom.

Representative—For the ——— women of
——— who passed away during the
year, I bring yellow blossoms to rep-
resent the radiant light they spread
while here on earth.

OUR HOLY DEAD
(Mrs. C. C. Bost)

In last long rest they're sleeping,
Each in his narrow bed;
Night's silent stars are keeping
Watch o'er our holy dead.

Ofttimes we feel them near us,
Here where our hearts have bled,
Endeavoring to cheer us
Our lost, our holy dead.

O sacred spot and holy
We come with reverent tread;
Though they were high or lowly
They are our holy dead.

With sheltering trees and flowers
Their fragrance sweet to shed,
And Nature's gentle showers
To bless our holy dead.

We'll deck with verdant beauty
Their quiet peaceful bed;
A privilege and duty
We owe the holy dead.

Representative—During the year in ———
——— God in His wise providence
has removed from our midst ———
women. We bow in submission to His
will. I bring as my tribute blue flowers
in memory of the great truths their
lives taught. Each life bespoke the re-
ward of the Master: "She hath done
what she could."

Representative—I bring my tribute of
white blossoms in memory of the purity
of purpose in the loves of the ———
women who in ——— heard
the Master's voice as He lovingly
called: "Come over the line; it is only
a step. I am waiting, my child, for
thee." I place these flowers to their
remembrance, and as the psalmist says:
"I am bowed down heavily, as one who
mourneth for his mother."

Representative—These blossoms I bring
to honor the memory of the ———
women of ——— and remind
us of their loyalty to the work of the
Master. "Blessed are the faithful
strong. They are the right hands of
God."

Now the laborer's task is o'er,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last.

Father, in Thy gracious keeping,
Leave we now Thy servants sleeping.

Representative—To the memory of the
——— women of ——— I place
these golden blossoms as a tribute to
their lives of self-denial and sacrifice.

It singeth low in every heart,
We hear it each and all;
A song of those who answer not
However we may call.

They throng the silence of the breast,
We see them as of yore;
The kind, the brave, the true, the sweet
Who walk with us no more.

But oh 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been
Although they are no more.

Representative—I bring to the memory of the — women of — these flowers. May they emphasize the virtue of constancy which they in life applied to the extension of Christ's Kingdom. And though we mourn their departure we are comforted with the words of the Spirit, who saith: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God."

Leader—(Repeating the following while tying on a tri-colored ribbon, red, orange and black.)

(Ask audience to stand and remain standing for the prayer.)

With this ribbon let me bind these thoughts so fair. May the messages given in these flowers, turn back into these hearts of ours, and kindle in us fervent praise and prayer.

Prayer—Oh God, Our Father, with whom live the spirits of just men made perfect, we would praise Thy holy name in this memorial to those whom Thou hast called from our midst. We would thank Thee for their lives of consecration and service to our Lord, for our friendship and fellowship with them. We know that all that was lovely and true, and of good report in them was because Thou didst love them and come to them with Thy renewing Spirit. Thou didst work and speak in and through them. Grant that their loyalty and faithfulness to Thee may inspire us to greater faithfulness in service and in love. Lead and guide us by the

Holy Spirit into ever larger and higher things carrying on the work their hands have laid down. And when our course is run and our work is done, accept Thou us also, not because of any merit in ourselves, but because of the merit of our Saviour, Jesus Christ, in whose name we pray. Amen.

Hymn (Tune 26, Reformed Church Hymnal. If possible have this sung as a duet.)

Although the rays of daylight fade
There bides within our hearts
The memory of friends, who once
Did love and joy impart.
Their souls like bright stars one by one
Within the heavens shine
Give us, O Lord, fresh hopes in heaven
And trust in things divine.

Let peace, O Lord, the peace of God,
Upon our souls descend,
When we now bow in reverence
As we recall our friends.
They've gained reward for all their toil
Thou hast subdued their woes;
From their long years of service, Lord,
In Thee they now repose. Amen.

Benediction pronounced by a minister or the Mizpah benediction.

This service, used originally at the Triennial Meeting, has been adapted for use at district synodical and classical meetings. Memorizing the parts will add beauty and dignity to the service.

A large wreath must be procured and placed on an easel in the front of the church. As each representative speaks her message, she fastens her flowers on the wreath. The Secretary of Life Members and Members in Memoriam who has charge of the Memorial Service must make all arrangements with those who participate so that flowers will be placed as she desires them to be. Representatives remain standing until after the benediction.

"I certainly enjoy reading THE OUTLOOK OF MISSIONS. I would not want to be without it."—MISS JANE KING, Apollo, Penna.

Literature Chat

CARRIE M. KERSCHNER

PACKETS, Packets, Packets—here and there and everywhere we see them or the things that are to go therein!

Woman's Missionary Society—brim full of leaflets and a Clipping Sheet of suggestions for the use of most everyone who will be asked to take part in the program. There are about forty leaflets and fliers—all for 75c.

Girls' Missionary Guild—The best you've ever had girls, with the finest "imported" worship service (sh, but it came from Canada), leaflets and really, truly letters from some of your friends and just everything you'll want to make your Guild meeting interesting. Worth much more than the 50c we are asking you to send for it.

That reminds me—the Women's and Girls' Societies are to hold a joint meeting in September. Aren't those of us who have no Guild jealous—miserably jealous—of those women who *do* have Guild girls to help plan a joint program?!! I could tell you many other things about this September program but you will want to find out for yourself, so get busy and send for your Packets!

Mission Band—Oooh! the splendid packet with programs on our own work and leaflets and stories, the new Budget leaflet, the Standard of Excellence, services for Beginners—but THE OUTLOOK simply cannot give space to publish a complete list of contents, so find out for yourself. 50c.

Stewardship Packet for 1929 is ready! It is a veritable riot of colors and such fine material. Price, 15c. Another Stewardship book entitled "Ownership,"

in which women will be interested, is by Clementina Butler and sells for \$1.00.

Temperance Packet—so much for 15c (note the reduced price) *all new*, that I cannot tell it all here. Get it, for you will need this and the Stewardship Packet for the October program.

Organization and Membership Packet—*we know* that not all societies used it last year. It is yours for 20c.

Thank Offering Packet—30c is not a cent too much for the contents. A new pageant, a new play—two new services and supplements. I'm sure you are wondering who found the time, in these busy days, to prepare all this literature. Well, it's done and awaiting your use.

Life Membership Packet—with newly revised leaflets and the roll of all members, 10c.

The Installation Service for W. M. S. on page 26 of the W. M. S. Hand Book has been supplemented with a paragraph for the Chairman of the Membership Committee and a "Pledge." A sample will be in the W. M. S. Packet. Additional copies supplied for postage.

A much interested W. M. S. member in Maryland wanted a *Life Membership and members in Memoriam Roll* to hang in her Sunday School. You must see them to appreciate their beauty. 50c each. Incidentally a Guild Girl—Margaret Thomas, yes, hold your breath! she also got a first prize in the Stewardship Poster Contest—designed the drawing for the Roll.

Reading Course. Three leaflets for your information and for its promotion. You cannot help but decide NOW to become a member of the group that will participate in this Reading Course. Leaflets free. And such an array of books that it makes your heart ache that each day does not have forty-eight hours.

All societies please order from the Depository in which district you are located. Headquarters, Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Key to "Who's Who and What's What"*

(For September program)

1. In Glarus, Switzerland.
2. Ulrich Zwingli about 1517.
3. 1720. (Name changed from German Reformed to Reformed Church in the United States in 1869.)
4. Skippack in 1726; Boehms and Faulkner Swamp.
5. In 1826 at Frederick, Maryland.
6. The Honorable Abraham Shriver.
7. The Rev. Charles E. Miller, D.D., LL.D.
8. General Secretary of the Board of Home Missions.
9. Mr. Joseph S. Wise.
10. See back cover page of the **OUTLOOK OF MISSIONS**.
11. The Rev. Charles E. Creitz, D.D.
12. Secretary of the Board of Foreign Missions.
13. The Rev. Albert S. Bromer, D.D.
14. Japan, China and Mesopotamia.
15. Schaff Building, 1505 Race Street, Philadelphia.
16. Located on the northwest corner of Fifteenth and Race Streets—the old building is seven stories high; the new addition dedicated in 1923 is thirteen stories in height. It is built of brick with marble trimming.
17. Board of Foreign Missions, Board of Home Missions, Board of Christian Education, Board of Ministerial Relief.
18. Left to your own decision—we *should* be in all.
19. Left to your own decision.
20. The Rev. Charles E. Schaeffer, D.D.
21. President of the Woman's Missionary Society of General Synod. 1036 Walnut Street, Allentown, Pa.
22. Mrs. R. W. Herbster, Prospect, Ohio.
23. Executive Secretary of the Woman's Missionary Society of General Synod. 416 Schaff Building, 1505 Race Street, Philadelphia, Pa.
24. Miss Greta P. Hinkle, 416 Schaff Building, 1505 Race Street, Philadelphia.
25. Secretary of Girls' Missionary Guilds and Mission Band and Field Secretary of the Girls' Missionary Guilds and Mission Band. 2969 W. 25th Street, Cleveland, O.
26. Miss Greta P. Hinkle.
27. **THE OUTLOOK OF MISSIONS**, 310 Schaff Building, 1505 Race Street, Philadelphia, Pa.
28. On the fourth floor, Room 416 Schaff Building, 1505 Race Street, Philadelphia, Pa.
29. The places where all orders for books, literature and Prayer Calendars should be sent.
30. Western: Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio. Eastern: Woman's Missionary Society, Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa.

**Copies may be procured from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., or the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.*

GIRLS' MISSIONARY GUILDS AT LARGE

GERMAN SYNOD OF THE EAST

New York Classis—Miss Louise Heinritz, 328 Maple St., Holyoke, Mass. (Couns.).

PITTSBURGH SYNOD

Allegheny Classis—Miss Julia Olah, 416 10th Ave., Homestead, Pa. (Couns.).

NORTHWEST SYNOD

Portland-Oregon Classis—Miss Marion D. Shaley,
202 N. San Pedro St., Los Angeles, Calif.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

HAS your Program Committee procured all necessary program material for this year? If not, have the committee order the packet and "All in the Day's Work," the foreign study book. Guilds will begin to use this in October. If you want a playlet with the same theme as the study we believe we have exactly what you will need. We are publishing it this month so that you can arrange to give it at a special or a regular meeting. Mrs. Margarete Strack Fischer, who is always thinking of Guild girls and their needs, has prepared the following pageant playlet.

VISIONS

A Pageant Playlet in Three Scenes

CHARACTERS

<i>Anne</i>	} Members of Girls' Missionary Guild
<i>Martha</i>	
<i>Elnora</i>	

First Seeress—dressed in Judean garb of Jesus' time

Second Seeress—inconspicuous modern dress, white, black or grey

SETTING

If there is a curtain, the first and third scenes take place in front of the curtain, at the edge of the platform. If there is no curtain, the setting for the second scene should be in place at the beginning and left so through the last scene. The first and last scenes then take place at the immediate front edge of the platform.

The second scene takes place in the living room of Anne's home.

The presiding officer of the meeting, after announcing the name of the playlet, should read from the Bible or repeat Joel 2:28.

After this the organist or pianist should play the opening portion of the Lohengrin overture or something as mystically expectant.

SCENE I

(First Seeress walks from the back of the church or hall. She walks very slowly

and finally reaches the center edge of the platform.)

First Seeress (repeating verses Acts 1:8 and Matt. 28:19-20): But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

First Seeress now sings the following song to the tune of Missionary Chant, "Go preach my Gospel, saith the Lord." She sings the first stanza hesitatingly, later ones more and more triumphantly.)

Tune—Missionary Chant
Sung by First Seeress

Oh, Jesus, Master, can it be,
That we shall tell Thy story far
Beyond the confines of this land
Where, hesitating, now I stand?

Yes, Master, yes, it will be true
Thy Spirit speaks it in my soul;
High courage fills my fainting heart,
I, even I shall do my part.

The cup Thou drankest we shall drink,
But first Thy story we shall tell,
And those who hear us shall pass on
Thy message after we are gone.

So shall the broad earth teem with Thee
And men adore Thee as I do.
Shiploads of love shall sail the seas
And churches bud like springtime trees.

First Seeress (lifting her arms and face in ecstasy)—My Saviour will conquer the earth and be its king indeed.

(First Seeress slowly walks back to the place from which she came.)

SCENE II

(The living room of Anne's home is furnished simply with library table, chairs and bookcase. Cushions and flowers make it seem "homey." There may be a floor or a table lamp. There are two doors, one to the street, one to the back of the house.)

(At the opening of the scene Anne is seated in a rocker near the table reading "From Jerusalem to Jerusalem." (On the table there are a Bible and several other books.)

Elnora (from outside, knocking at the street door)—It's I, Anne.

Anne (laughing)—Come in.

(*Elnora* comes in quickly and rushes toward *Anne*.)

Elnora—Oh, Anne!

Anne (still smiling)—Sit down, *Elnora*.

(*Elnora* sits down and looks around, then relaxes into her seat.)

Elnora—This room is wonderful. It always quiets me.

Anne—Oh, come now, you know you are bursting with something and you have made me curious.

Elnora—Yes, I'm bursting with bad news. Have you heard it?

Anne—Heard what?

Elnora—Miss Lange is going to leave us! The missionary board has accepted her application for work as a nurse on the foreign field!

Anne—Oh, how nice!

Elnora—Nice! She's going in less than a month!

Anne—But it is nice! She has wanted to go for ever so long.

Elnora—And we are losing her! Anne, can't you see how badly we need her here? We'll never get another leader like her, a girl only a few years older than ourselves with all her education and experience of life. The girls will never take to an older woman as they do to her!

Anne—Maybe that is true and maybe it is not. We'll have to leave it to the future and to God. But we certainly can't be selfish enough to try to keep Miss Lange when others need her even more than we do.

Elnora—But do they?

Anne—What if in the first few centuries after Christ the people who already were Christians had felt that way? What if they had talked that way of St. Augustine or St. Patrick or St. Boniface, or St. Winibrod, or St. Ansgar? What if these men had been kept at home? What of our ancestors, or of ourselves?

Elnora—Where on earth did you get all that? Never heard one of those

names but St. Augustine and St. Patrick before in my life.

Anne (smiling and showing the book in her hands)—Picked up a book of mother's, her latest mission-study book, it seems to be. I am not sure. At any rate it is interesting. Contains a sort of history of missions beginning with Pentecost. I guess we could either one of us have gotten the same information somewhere else long ago; but we just didn't.

Elnora—I don't know if I care to get it. People always talk of the past. I'm interested in the present and the future.

Anne—But that is just the way Miss Lange's new work is pointing. The Church's future lies in the work among non-Christians. Christ, Himself, told us to go.

Elnora—But haven't we gone far enough?

Anne—Indeed not! There are great areas in Central Asia, Central Africa, and South America that are still entirely unoccupied. What are we doing for the Jews who live right here among us? What are we doing to break up the dangerous spread of Materialism and Agnosticism?

Elnora (holding up hands)—Anne, you talk like a visionary. I believe you'd like to go to the foreign field yourself.

Anne—I guess you're right. Yes, I think I would love to do it.

Elnora—And what would I do? Without Miss Lange and without you, too? Anne, I'm not strong enough to go it alone.

Anne—Oh, but, dear, it would be at least three or four years before I could possibly go. By that time you will be living so close to God that nothing can part you from Him. I know it. I know that you do love Him.

(The girls smile at each other; *Elnora*, with tears in her eyes. They rise impulsively and hug and kiss, at last breaking into joyous spontaneous laughter.)

Anne (standing away from her friend)—You called me a visionary a while ago. I'll show you I can have material visions as well as spiritual ones.

(*Anne* goes out toward back of house returning with a new dress in her hands. *Elnora* sits down while *Anne* is out.)

Anne (as she enters room)—See what I made?

(She walks under the light and holds dress up to herself looking provocatively at Elnora.)

Elnora—That certainly is a vision and you're a vision in it. If Jim sees that you'll never reach the foreign field.

Anne—Jim has nothing to do with it. Both marriage and the foreign field are years away. In the meantime there are other things to do. Wait a minute.

(Anne takes the dress to the back of the house and returns with a plate of fudge.)

Anne (placing fudge on table and seating herself.) Here is one of them. Help yourself.

(The girls help themselves to fudge.)

(Martha opens the street door and stands just inside.)

Martha (unseeingly calling aloud)—Ah, Anne! Anne!

Anne (laughing)—Here we are. Can't you see?

(Martha laughs, closes door, and walks toward the other girls.)

Martha—I guess I am blind, I feel as if I had had a vision. (She pulls up a chair and sits down.)

Elnora—Another vision?

Martha—What's that?

Elnora (pointing)—Anne.

(Martha looks from one to the other questioning.)

Elnora—Don't pay any attention to me. Let's hear your vision. I know all about Anne's. It is not important.

Martha—Mine is! Girls, I've met a woman who was at the Jerusalem Conference!

(During all that follows the spirit of the trio should be tense and earnest.)

Anne and Elnora (together)—Oh, Martha!

Anne—Where? How? When?

Martha—Not so fast. I went to Uncle John's with mother yesterday. We attended a special service at his church and then, at dinner in his home, we met this woman.

Elnora—An American?

Martha—Yes. She had a vision, too. I guess all the people at that conference saw visions. But they were practical also.

Elnora—Surely! Lots of visions are practical. Here's one of them. (She

hands Martha the fudge. Martha absently takes a piece.)

Martha—Imagine how wonderful it must have been to live on the Mount of Olives, to see Jerusalem daily before you and the Jordan, Mount Herman in the distance, Mount Nebo closer by, the plains of Moab and so much else that Jesus saw. (The girls nod.) It certainly inspired those people. They felt Christ always near and were constantly in prayerful communion with Him.

Anne—What did they discuss?

Martha—All the most important problems which face the Church today.

Anne—It seems to me the greatest problems would be our own materialism and agnosticism.

Martha—Indeed that is *just* what they thought. These were the great problems and seemed to be mixed up with every problem discussed. Instead of dealing with such religions as Islam, Buddhism and the rest, missionaries have to deal with our secular civilization which destroys religion.

Anne—One trouble is that we Western Christians carry our material civilization with us so much that people think it is part of our religion.

Martha—Exactly. And since it is Western they consider our religion as a purely Western product, while it is really an Eastern religion and should be world-wide. That, too, was part of their discussion. They also talked of the labor-situation in the Orient.

Elnora—It is bad enough in the Occident.

Martha—But it is worse in Asia and Africa where the governments are unable to cope with or curb anything so utterly foreign to them as our industrial system. In those countries wages, age, safety-devices, etc.—conditions which our laws regulate—are often left to a conscienceless employer who is looking only for profit.

Elnora—And he a Westerner.

Anne—Yes, but the profit-motive isn't limited to Westerners.

Martha—No. It is world-wide. The conference doubted if the profit motive is ever Christian. That gives us something else to think over and fight.

Anne—And we must do it together.

Martha—Yes. It seems to me *that* is

the greatest conclusion of the conference. All Christians must work and fight on a common front whose line extends around the world.

Elnora—Did they mention world-peace?

Martha—They certainly did. In fact they went so far as to waive the protection of home governments for missionaries. The missionaries themselves did this.

Anne—Good! I should think martyrdom would always be preferable to being the cause for someone else's death.

Martha—The thing that frightened the delegates when they first got there was the knowledge of the great disagreements among themselves on all sorts of things even on the missionary message itself.

Anne—Yes, the church at home does enough squabbling along that line. Did they manage to agree? By compromise, I suppose.

Martha—They agreed, but not by compromise. They faced their disagreements squarely, talked them out and listened to the Voice of the Holy Spirit. You'll have to read the Christian Message as they expressed it. But I can tell you right now it is the Gospel message of the Christ that the apostles preached in early days. Miss X. said it seemed to all of them like a direct revelation.

Elnora—Why shouldn't it be if they prayed enough and listened for the answer that came back.

Martha—There, that is another thing they gave to the rest of us. They called all Christian people to prayer—prayer for understanding, prayer for the spirit of sacrifice, prayer for a sense of brotherhood among all mankind, prayer for courage to witness, and prayer for a completion of our own conversion.

Elnora (with tears in her eyes)—That is the prayer we need.

Anne (deeply moved)—Girls, let's pray right here—each in her own heart—to the God who seems so close just now.

(The girls remain in a deeply reverent attitude. There should be soft and appropriate music with a pause long enough for the audience to catch the spirit of prayer.)

(The girls rise quietly and put their arms around each other.)

Elnora (very gently)—Girls, does this

seem like a new surrender to you?

(The others nod, then drop their arms. Anne looks at her wrist watch.)

Anne—It is supper time and I am alone tonight. Can you stay with me? We'll all go out to the kitchen and do our cooking together. It ought to be fun.

Martha—I'd love to.

(The three girls go to the back of the house. Anne takes the fudge plate along.)

SCENE III

(Second Seeress walks slowly from the back of the church or hall to the same place on the platform which the First Seeress occupied during the first scene.)

Second Seeress—Behold the time shall be and it now is when these visions shall begin to come true (pointing). You and you and you shall be His witnesses. In answer to your prayer of unswerving faith, God will pour out His Spirit upon all flesh. You, who will be loyal to the Christ who suffered and died and who is now alive forevermore, shall preach the good news to all mankind. You shall drink the cup of suffering that He drank and share His glory even as it is shared by that cloud of witnesses who went before you.

Second Seeress sings the song given below to the tune of "Hark, the Herald Angels Sing," by Mendelssohn.

Song—Tune: Mendelssohn

Sung by Second Seeress

Saviour, give Thy church rebirth,
Let Thy Spirit flood the earth,
Let each doughty witness preach
What Thy Holy Ghost shall teach.
Though the world may laugh and scorn
And each loving heart be torn,
Let our souls be unafraid
Certain always of Thy aid.

We would be Thy toilers here,
Sufferers bereft of fear,
Sharing Thy Gethsemane,
Aching on the cross with Thee;
For a vision leads us on,
As it led disciples gone,
Of a mount whose templed peak
Every tribe and race shall seek.

(Second Seeress slowly goes to the place from which she came.)

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